

# Mississippi Woman's Missionary Union

## Parkway Church, Jackson

### March 23 - 25, 1981

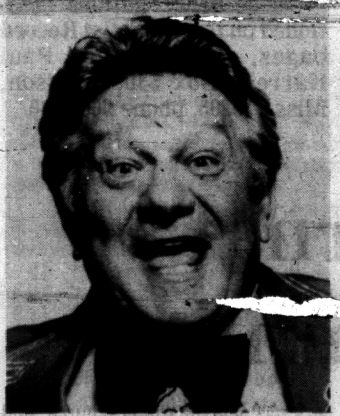
"And He gave them gifts. . ."

Mrs. Robert Dent, President

MONDAY EVENING	
6:45 Prelude	
7:45 Hymns of Praise	John and Kathy McNair
Prayer	Chester Vaughn
Bible Study	James Fancher
THE GIFT AND THE SPIRITUAL GIFTS	
Greetings	Jehu Brabham
	Mrs. Cohen Robertson
	June Whitlow
Business, election of officers	Mrs. Calvin Crawford
MY TWO YEARS IN LIBERIA	Bob Dent, Jr.
Offertory Hymn	
Offertory Prayer	Mrs. Rhue Atwood
Introduction of Speaker	Paul Harrell
Special Music	Parkway Choir
OUR CONCERN - THE WHOLE WORLD	James H. Smith
Benediction	Mrs. Harold Murphy
TUESDAY MORNING	
9:15 Prelude	
9:30 Hymns of Praise	The McNairs
Prayer	Edwina Robinson
Bible Study	James Fancher
HOW TO FIND MY GIFTS	
MY LIFE AS A HOME MISSIONARY	
Hymn	
Recognition of parents of Mississippi home and foreign missionaries	Mrs. Charles Tyler
WE MADE IT - THROUGH OUR FIRST TERM OF SERVICE, THAT IS	Mrs. Dan Panter
	Mrs. Jerry Spires
	Mrs. Jason Carlisle
	Interviewed by Mrs. Earl Kelly
	June Whitlow
Presentation of THE GIFTED WOMAN I AM	
Offertory Hymn	Mrs. Robert Smira
Offertory Prayer	The McNairs
Special Music	Elizabeth Oates
TRAINING YOUNG WOMEN IN BRAZIL	Mrs. J. C. Davis
Benediction	
LUNCHEON HONORING PARENTS OF MISSIONARIES	
TUESDAY AFTERNOON	
1:15 Prelude	
1:30 Hymns of Praise	The McNairs
Prayer	Mrs. Elmo Simmons
Bible Study	James Fancher
HOW TO USE MY GIFTS	
WHAT ACTEENS MEANS TO ME	Marsha Herrod
Hymn	
WMU'S PRIORITY, '81 - '83	June Whitlow
Commissioning Service - STARTEAM members	
Benediction	Mrs. P. C. Perkins
AUTOGRAPH PARTY HONORING MRS. EARL KELLY	
CHURCH PARLOR	
TUESDAY EVENING	
6:45 Prelude	
7:00 Hymns of Praise	The McNairs
Prayer	James Webster
Bible Study	James Fancher
HOW TO HELP OTHERS DISCOVER THEIR GIFTS	

(Continued on page 6)

## Clower will headline RA Congress in Clinton



Jerry Clower

will headline the 1981 Royal Ambassador Congress, March 17-18, at Mississippi College in Clinton. The annual weekend program is designed by the Mississippi Baptist Brotherhood department for R.A. boys in grades 1-12 and their leaders for fellowship, inspiration, missions information, and music. It includes a Royal Ambassador basketball tournament, a Crusader track and field meet, and a pioneer rifle/archery meet. Clower, of Yazoo City, a humorist, recording artist, author, and Baptist layman, will be on the program Friday evening. Other featured speakers include James Gilbert, Paul Vandercook, and Julian Fagan. Gilbert is a furloughing (Continued on page 7)

# The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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## Two year delay Indonesia grants two visas for Baptist missionaries

By Anita Bowden  
JAKARTA, Indonesia (BP) — After a year and a half of restrictions and delays in visa renewals, the government of Indonesia has approved two new visas for missionaries. One visa application was approved after having been in process for six months but the second was approved in less than a month. It has been two years since the Indonesia government granted a new visa to Southern Baptist missionaries. "It now seems evident that Indonesia is open for new missionaries to come and give assistance," said William Wakefield, Southern Baptist Foreign Mission Board director for South and Southeast Asia. "I believe that the two visas coming this close to each other and the last one so fast reflect a favorable attitude of the government toward granting new visas for Baptists." "And it's significant that both these visas are for field evangelists," he added. "I'd like to stress that in contrast with what we've experienced in the past two or three years it is now evident that the Indonesian government

is willing for new missionaries under our board to come into Indonesia." In July 1979 missionary families began receiving restricted visa extensions stamped with the notation that they could not be renewed. Government letters indicated that missionaries who had been in Indonesia at least five years would have to leave when their visas expired. Under those restrictions almost 90 percent of the Southern Baptist missionaries assigned to Indonesia would have been forced to leave the country within two years. Missionaries and board officials cal-

led for prayer intervention and Wakefield described the situation as the "gravest crisis . . . in our Southeast Asia ministry since Vietnam and Laos fell." After three months of tight restrictions, visa renewals began trickling through, most without the stamped notation, "may not be extended again." Later, even the non-extendable visas were renewed after the decisions were appealed. By mid-1980 the situation had improved greatly, though no new visas had been granted since February 1979. The Indonesian government's attitude on visas reflects a general pol-

icy of encouraging foreigners to train Indonesians to replace them. A vocal group among the Moslem majority would like to see all Christian groups leave Indonesia. This feeling was reflected in 1980 when Southern Baptist missionaries learned the Baptist hospital in Bukittinggi, a strong Moslem area, would have to relocate (to Lampung). Negotiations for land and facilities farther south on the island of Sumatra are going well, according to Wakefield. Included in the agreement to move the hospital was a provision that the government be less restrictive in granting new visas.

## Seminar to diagnose burn-out

The annual Seminar on Pastoral Care at the Mississippi Baptist Medical Center, Jackson, is scheduled for March 19 and will use the theme "Diagnosis and Ministry to Ministers/Staff Burn-Out." H. Dale Wright, director of the department of pastoral care, Memorial Baptist Hospital, Kansas City, and William C. McQuinn, Jackson psychiatrist and prominent Methodist churchman, will be the resource persons for the program. Wright was the seminar leader in 1972. He is president-elect of the College of Chaplains, American Protestant Hospital Association. He is a graduate of New Orleans Seminary, served as pastor in Louisiana and Mississippi, did his intern and residency work in clinical pastoral education at Southern Baptist Hospital, New Orleans, and has for the past several years served in his present position. McQuinn is the past president of the Mississippi Psychiatric Association, present Chief of Staff, Riverside Hospital, Jackson, and has been engaged in private practice of psychiatry since 1962. He is active as a churchman and in a number of community activities, including serving as president of CONTACT, a crisis intervention telephone ministry; vice-president of Project Concern International, and Jackson walk director of the Walk For Mankind, an annual event supporting the health activities of Project Concern International. The sessions will begin at 10:00 a.m. in the Gilfoy Unit of Baptist Medical Center and will adjourn at 3:00 p.m. All interested persons are invited to attend. Lunch will be available in the hospital cafeteria and the parking lot to the south of the old hospital unit will (Continued on page 5)



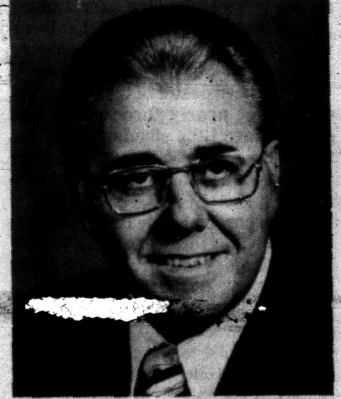
California challenge

This group of men stand on the property that will soon be the site of Auberry Baptist Church in California. They are looking to Mississippi Baptists for help in building. And they aren't the only ones needing help. On pages 2-3 are stories about some of the mission needs in California and how Mississippi Baptists can plug into this cooperative effort.

## Prevost will teach retirement planning

Tom E. Prevost of Tiburon, Calif., will be the resource person for a "Planning For Retirement Seminar" to be held at the Baptist Building, Jackson, May 14-16. The seminar is sponsored by the Mississippi Baptist Convention Board's Church Training department. Prevost, a native of Hazlehurst, did his doctoral project on "Retirement Planning: A Model For Ministry" and has conducted conferences in several locations on the coast since that time. He is a graduate of Mississippi College and Golden Gate Seminary. He is pastor of the Tiburon Baptist Church. The purpose of the seminar is to assist any person who has not already retired from his/her primary income-producing occupation to plan creatively and effectively for life after retirement. The seminar will include participants to strategic keys for successful retirement planning. Participants will be informed, do helpful exercises, and learn strength-building attitudes related to aging and retirement. Seminar topics include health, safety security, family and personal

relationships, finances, leisure, spiritual concerns, education, and living arrangements. A seminar fee of \$25 is required for registration. This is refundable if the individual cannot attend. The advance registration fee should be sent to Kermit S. King, Box 530, Jackson, Miss., 39205.



Julius Thompson

## MBCB staff adds Thompson

Julius Thompson, pastor of Jackson's Ridgecrest Baptist Church since 1974, has been elected to the staff of the Mississippi Baptist Convention Board. He will begin duties April 1 as consultant in the department of Stewardship and Cooperative Program Promotion. His primary duties will be in the area of stewardship and Together We Build programs which help churches (Continued on page 7)

### FABULOUS SUNDAYS

New Sunday School members reported: 1,163

## Paraguay, Uruguay, Argentina

# Task force gathers data on projects

By Jason D. Carlisle  
Partnership missions in Mississippi took a bold step forward as the eight members of the task force left this weekend for the River Plate countries of Argentina, Paraguay, and Uruguay. At this time the task force continues sharing with the national and mission leaders in the preparation of a visionary plan to reach the lost and strengthen the churches in those countries. The importance of the planned encounters with the leaders there cannot be over-emphasized. Mississippi Baptists and the Foreign Mission Board are committed to missions on an ongoing, long-lasting basis. There would be little satisfaction with a "hit and miss" approach to volunteer missions that might not yield fruit over a long haul. Therefore, a long-range, well-planned, and coordinated effort must be implemented which will respond to the real, felt needs of the work in the River Plate countries through the resources of Mississippi Baptists. The task force is prepared to share aspects of Mississippi and its Baptist work through various media, including the use of the film on the work of the convention, *The Whale That Came to*

Mississippi. Statistical information about Baptist work, maps, and pamphlets on the state will be shared. This will enable the South American partners to understand something about the people, the work, goals, and resources of their Mississippi counterparts. At the same time, the task force will receive a detailed analysis of the culture of Argentina, Paraguay, and Uruguay, and of the Baptist works there. The members of the team will return to the United States prepared to share their sources and mission enthusiasm of Mississippi Baptists in directions and ways most suited to the particular needs of each country. As a result of advanced planning on the field, the office of Partnership in Missions has already received some 100 tentative requests from the Argentine Convention and 20 from the Uruguayan Mission, along with 30 other possible areas of involvement in the work there. In Argentina these requests included 28 for evangelistic campaigns, 17 for broad-scope impact evangelism, 16 for stewardship clinics, 10 for evangelism clinics, eight for church construction, and five for campsite

development. The requests also included leadership, discipling and Sunday School clinics, agricultural consultants, and target evangelism among professionals. In Uruguay the request categories include those mentioned above along with sports evangelism; vacation Bible school and resort ministry teams; architectural, publicity, and media consultation; clinics in WMU, Brotherhood, and leadership development; and seminary lecture series. Another area requested from Uruguay is that of music, including concert, group, and soloists, choirs for sacred and secular concerts, and music consultants to aid in the development of the music ministry in the churches. It is about these and other requests that the task force will be meeting with the Baptist leaders in the three countries. The purpose is to integrate these requests into a comprehensive national plan in each country. This plan will organize them along priority and developmental stage lines in a way that Mississippi Baptists can be related to them over a three-year program with lasting results. When the task force returns, and after a final plan has been

approved by the Foreign Mission Board, the convention and mission of each country and the executive committee of the Mississippi Baptist Convention Board, the specific requests and time-table for involvement in this partnership in missions will be made known to Mississippi Baptists. At this point all Mississippi Baptists will be able to channel their desires to be involved in carrying out the Great Commission to the Bold Mission Thrust. As the specific requests are received, the partnership in missions office will inform of the needs, enlist volunteers with the requests. Perhaps the most exciting part of this partnership in missions is that it will open the door to practically all Mississippi Baptists. Anyone wanting to share in foreign missions and willing to give himself will be able to do so. Most projects will be of two or three week duration enabling most to fit it into their plans. Doctors, carpenters, pastors, WMU members, engineers, agriculturists, teachers, mechanics — people from all walks — will be called on to move out in bold missions. Already several churches and pastors have expressed interest in send-

- ing groups on these missions tours. What can be done at this time?
1. Individuals can begin setting apart funds for personal involvement in these ministries.
  2. Individuals can set aside funds to send another if they can't go personally.
  3. Churches can begin to include monies for partnership involvement in their budget planning.
  4. Churches and associations can contact the coordinator's office at the Baptist Building in Jackson about possibilities of involvement.
  5. Associations can consider the possibility of joint teams from various churches.
  6. Strong metro associations can consider relating to the churches in a particular city in major city evangelization.
  7. All Mississippi Baptists can and must pray about their individual participation in partnership with Argentina, Paraguay, and Uruguay.
- Carlisle is a furloughing missionary from Uruguay who is coordinating the partnership project for Mississippi Baptists and the FMB.

## BSU picks missionaries

Mississippi Baptist Student Union has chosen 51 students to serve as 1981 student summer missionaries. Each appointee was interviewed and recommended by his/her local Baptist church. The State Student Missions Committee scheduled its interviews at Mississippi College, Feb. 10-14. Each applicant interviewed by the state committee shared the reasons for applying for summer missions as well as information related to his personal relationship to Christ. Mississippi Baptist students have set a goal of \$60,000 to finance this program that will touch mission points in seven foreign countries and 26 states in the United States. On page 5 are the pictures and information on the 1981 BSU student summer missionaries.





Pastor Richard Gilbert of Walnut Valley points out the site for the church addition.

## Walnut

## This church won building inspector to the Lord

The last time First Baptist of Walnut Valley tried enlarging its facilities, members ripped out a wall adding 14 feet to the sanctuary. The additional space was filled the first week.

The burgeoning church in a bedroom community 40 miles northeast of Los Angeles has space for 90 in Sunday School. They averaged 173 in January. They can seat 125 comfortably in worship, yet are having 220 on Sundays. Young marrieds already have to meet in a house across the street from the church.

"It's a good problem to have," said Pastor Richard Gilbert, a mustachioed young man in his first pastorate. (Asked for a copy of his resume, he said he doesn't keep one. "I'm not planning on going anywhere.")

So, the church's solution is expansion. They want to put another story onto its existing educational building and to enlarge the sanctuary by about 25 feet.

In making plans for expansion, the church had been having problems getting official help. "They had been always busy," said one member of the building and planning committee for the church.

That changed quickly when Gilbert had the opportunity to share Christ with the county building inspector who made a profession of faith in Gilbert's office. The man had been living 30 miles from the church, but decided to move closer so he could attend. Now, someone in the office always is ready to help.

Gilbert, a graduate of California Baptist College, became a Christian at age 25. After marrying a Christian, he attended only "the biggies—like Easter," he said. But his wife's church, First Southern Baptist, Hacienda Springs, visited him every Friday for months. "Then they stopped and I went to find out why," said Gilbert. He was won to Christ by the pastor and shortly thereafter was called into the ministry. A tool and die maker, Gilbert put off answering the call for three years. Now Gilbert attends seminary extension classes at Garden Grove.

He has been pastor of the 10 year old church for nearly three years, but growth wasn't the standard from the first. There were 60 in Sunday School when he came, and after a year, only 50.

The turnaround, at least for Gilbert, was after that first year when he resigned. He'd been preaching from Ephesians about the job of the pastor where it spoke of being an example. "There were some things I wasn't willing to do," he says, citing personal Bible study as one of his shortcomings. He asked the church to pray for him, but not to visit or phone. Five weeks later he "got it really together" and discovered he was "holding the church back." Since that day, recalled Gilbert, "the church has had an unbelievable time of growth."

That doesn't mean they are perfectly organized. "We probably have the worst church visitation you've ever seen," admitted Gilbert, who with his wife and the church outreach leader are the only ones who show up for visitation. But the church fills to overflowing and four men have responded to God's calling into the ministry. Gilbert lets them preach often.

Most new members are not long-time Southern Baptists. Gilbert requires reading of Hershel Hobbs' book "Baptist Faith and Message" and fill out the study course in the back of it.

Membership, said Gilbert, reflects the community—mostly white collar, 90 percent Anglo, eight percent Spanish, and 2 percent Black.

Franklin Morris, a contractor on the building and planning committee,

said directly to the fact that "The Word was preached—plus there's been a lot of organization, placing every person into a job they were called to do."

Morris, who is volunteering one of his work crews to remove the educational building's roof structure, noted with other committee members that the pastor also asked for prayer committee, "to pray for the people who pass the front of the church."

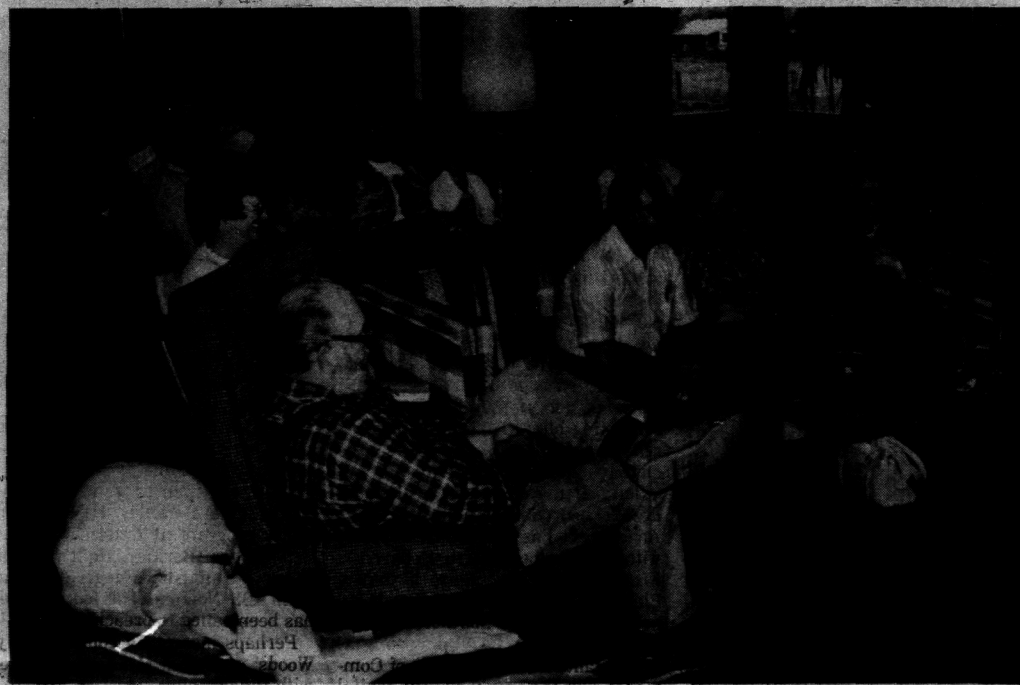
Morris, an usher who hears visitors' comments says that time and time again he hears them say they appreciate the love and fellowship they find at the church.

The building project is definitely organized. "I can tell you what day the

lumber's coming," said Gilbert. The project is set to begin on May 1 with demolition and "August 30 should be dedication day," he adds.

The church has \$20,000 in its building fund, in addition to recording its first financial year in the black. Eight per-

(Continued on page 5)



This is the core group of the folks who started the Auberry mission.

## Auberry

## Shift workers keep outreach program going days, nights

In the foothills of the Sierras, a group of seven adults in Auberry began holding Bible study in a mobile home last May. From that group has come the nucleus of a Baptist mission—which already has a full time pastor—and an ongoing ministry in that mountain community.

Auberry has "about 1,000 post office boxes," according to Ernie Wilson, one of the organizers. In addition, there are hundreds more residents in adjoining communities. No other Southern Baptist churches are nearby.

Those seven met for four or five weeks last year. "All of a sudden it broke loose," said Wilson, "and we had five families join about the fifth week."

Now the mission meets in the Auberry gym for Sunday morning services, and on Wednesday evenings, bringing covered dishes, at the home of the Fontis. Bill and Norma Fonti, who are in home products sales, built their home five years ago and "dedicated it to the Lord," said Norma.

Their first interim pastor was B. E. Pitts, annuity representative for the California Baptist Convention which has offices in Fresno, 30 miles to the southwest.

Jim Holmes became their first full-fledged pastor on the first of February.

Coming from the pastorate of Baptist Temple in Modesto, Calif., Holmes asked serious questions meeting with the pulpit committee. "I've always had a desire for missions," said Holmes, who wondered at the future of a church in those foothills. "They impressed me," said Holmes who decided he would become their pastor. "If they don't have any better sense than to let me do this, then I'll do it for the Lord up here."

Holmes is faced with an interesting situation. He has a brand new church, with a core group of people who have "put God first," and in a growing community. He believes in a trained leadership, so he spends Wednesday and Sunday evenings teaching Baptist distinctives. He's teaching "the church," now and will move into such topics as the Cooperative Program, church ordinances, and other areas of Baptist doctrine and practice.

"I want a church where its members know what they believe and why they believe it," said Holmes. Three persons await baptism.

The 45 enrollees in the mission aver-

This summer, Mississippi Baptists will have the chance to help California Baptists in a direct way.

About a dozen congregations in California have been targeted for physical help by Mississippi Baptists. Most places need a first or second unit built. Most of the California congregations cannot build without volunteer labor. Mississippians are being asked to provide that labor.

In the past three years, at least 28 Baptist groups from

Mississippi have made mission trips to California to help with building projects. Said Edd Brown, California Baptist Convention Brotherhood director, "We have 28 congregations which have places of worship and education that would not have happened if we had not had the Mississippi help."

He added that otherwise, "At least half of these would have folded up."

Now, the Mississippi Baptist Convention, voting last

November, has entered into a cooperative missions venture to promote California missions projects. Edd Brown finds needy projects and Mississippi Baptists promise to come help. The basic procedure is for an association—or even an individual church—to contact the Mississippi Brotherhood director, Paul Harrell, who will contact Brown. Then the Mississippi director of missions or the pastor will make direct contact with the mission point. All requests are also channeled through the offices of the California and Mississippi Baptist executive secretaries, Robert Hughes and Earl Kelly, respectively.

Brown makes sure that the California congregation has done site preparation and has materials on the site when the Mississippi team arrives. The Mississippi teams generally are set up to frame up a building in a week's time. Many have done it in only a few days.

If a California congregation is not ready, Brown switches the Mississippi team to one that is ready to build. Each California congregation is responsible for having poured the concrete foundation and doing rough plumbing. They provide housing and meals for the volunteers, plus a half day or so to do California sight-seeing. The Mississippians provide their own transportation round trip.

Brown noted that he wants the Mississippians to "come prepared to do an evangelistic ministry." Often the women lead in Bible schools, days or evenings and the lay people participate in services or even canvassing. He said the Mississippians need to know they're coming into "an entirely different culture."

said knocking on doors in California may expose Mississippians need to know they're coming into "an entirely diffe-

rent culture." He said knocking on doors in California may expose Mississippians to a rude awakening to a culture where people say what they think.

But he said that even if the Mississippians "didn't drive a nail," the help would be in just coming to California. "I'm sending them into little bitty churches that think nobody" (cares about them). He said that as a result of seeing that people care, the California Baptists see that "we're going to make it."

Baptist Record Associate Editor Tim Nicholas traveled in February with California Baptist Convention Public Relations Director Don Hepburn, to a number of the places that Mississippi Baptists have been invited to come this summer. They gathered material and pictures to tell the story of the needs. On these two pages of the Baptist Record are many of the stories of the places where needs exist. One of these places—the Auberry mission—has already been pledged for help by the Pike Baptist Association. Two spots the reporters did not reach were Mt. Shasta and Lake Isabella. The Lake Isabella work already has help promised by George/Greene Association. It is located 50 miles east of Bakersfield. There, the Mountain View Baptist Church needs a 30 x 60 foot facility.

The other spot not covered in this report is for First Baptist Church, Mt. Shasta. It is 60 miles north of Redding and needs about 3,000 square feet of educational space. They have grown from 25 to 80 in attendance in one year.

Churches or associations that believe they can help any of these congregations mentioned on these Baptist Record pages, should contact Paul Harrell, Box 530, Jackson, Miss., 39205, phone 968-3936.

## Esparto

## Hope springs eternal in farming community

The town used to be called Esperanza. That's Spanish for "hope." But in more recent years, the name slid into Esparto, which doesn't mean anything, at least according to Roberto (Bob) Balcazar, who speaks Spanish.

Balcazar is pastor of the Esparto Baptist Church which is working hard at bringing hope into the community. Esparto is a rural farming community west of Sacramento, Calif., with a population of 1,050. It is in Yolo County where planners estimate another 3,000 will be moving into the area, and 300 in the community. A large Mormon almond orchard is nearby.

The church is the only Baptist church in the town. About 12 miles away in Winters, is First Baptist which sponsors the work at Esparto. The entire congregation—except for the pastor—is Anglo. "When I took the mission over," said Balcazar, "they didn't

know I did work with Spanish-speaking people."

This summer he'll get his chance. Three miles away near Madison, another farming community, is a migrant camp where hundreds of Spanish-speaking people work the season.

Balcazar came as pastor last year to the ten year old mission. To supplement his income, he does custodial work at the junior high school. They average 27 in Sunday School and about that many in worship. They meet in a tiny sanctuary outgrown by the Catholics who sold it to them.

The Baptists originally met in the VFW Hall, but, according to one Baptist, "we sort of took it over," and were "kicked out."

The existing building has no central heat. The new building will be an add-on to the present one. They will be able to seat 100 in worship, Buford Sel-

lers, pastor of the Winters church, said the mission has had 30 in Sunday School and continues to fall back. "The problem is space," he said. "With the new building, I'm sure they will at least double and be closer to becoming self-supporting."

Sellers said that churches which agree to sponsor mission work and then not help it out "tears me up," explained that the church gives 17 percent of its income to missions, including five percent to the Esparto work. In his eight years, as pastor at Winters, the mission giving has risen to the 17 percent figure from eight percent. Winters members have roofed the Esparto church and painted and installed curtains.

Several area churches are putting \$25 per month into the Esparto church. And the congregation hopes to borrow up to \$20,000 locally for the materials

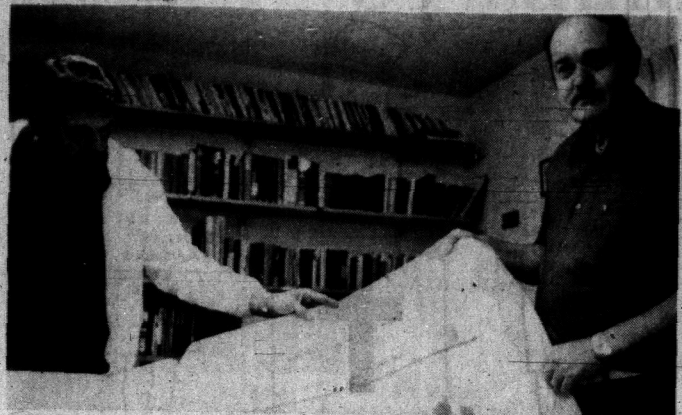
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At left is the Esparto mission church and at right are Buford Sellers and Roberto Balcazar and two women from the mission. Sellers is pastor of the sponsoring church; Balcazar is mission pastor.



# Mississippi Missions



Pastor Ken Bevel of Westside church and a member show the plans for the new sanctuary.

## Springville

## Group grew Lord's house from house for chickens

Just about any kind of a building is uptown to those who remember the humble beginnings of First Baptist Church, Springville. They met for about ten years in a converted chicken house about 12 x 18 feet in an alley.

Associational director of missions Hooper Campbell brought in summer missionaries for three years in succession, holding Vacation Bible Schools and holding revivals. "A lot of children were saved," said Campbell, "but didn't stay with the church."

So Sequoia Baptist Association challenged a few people attending the church that if they could raise \$1,000, the association would help buy property. They paid \$3,500 for the property in 1968 and the present tiny sanctuary was built in 1972 with a Home Mission Board loan, and with \$1,000 gifts from several area churches. The association and men from Bakersfield helped with the labor on the first unit.

First Southern Baptist Church, Visalia, holds title to the building, but the church has never missed a payment, according to Campbell, who is serving as interim pastor of the Springville church.

They have been involved in a building pledge campaign with a cash goal of \$25,000 by June 1, 1981.

The church has 47 resident members, the majority older persons, but all ages represented, according to Campbell. The first Sunday in February there were 48 in worship and 40 in Sunday School. A Christian Service Corps couple work part time with the church in music.

The new addition for which the congregation at Springville hopes to have Mississippi volunteer help this summer, will be 32 x 55 feet. It will be a fellowship hall they can divide into educational space. Contractor, Harold King, of Tulare, First Church, will supervise construction.

The present facilities have no kitchen and no place to eat. Said one member, "Our young people don't have any place to go." Campbell noted that a small town church can "do more with fellowship dinners than in a large city where there's more to do."

Campbell said that both church and community members "feel this church has a future in growth."

The community is nestled in the foothills near the Sequoia National Park, 60 miles southeast of Fresno. Developers are selling one to five acre tracts to "gentleman farmers," called so because "they have more hay in the bank than in the barn," laughed one member.

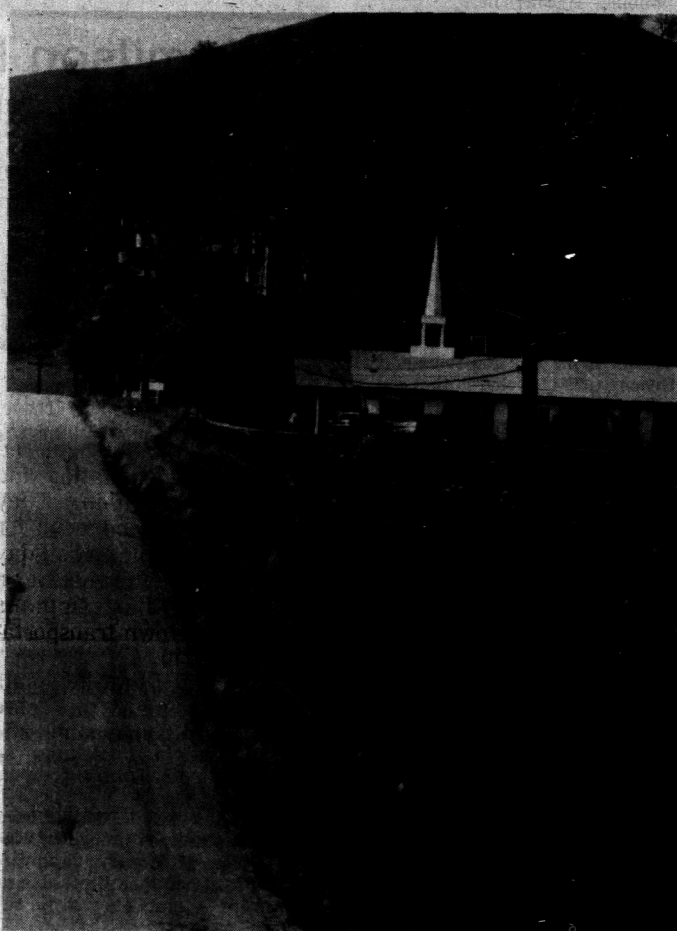
The church has never had a full time pastor, and only one that lived in the community. Campbell plans his retirement from the association "in about a year," he said. He'll build nearby and plans to remain as pastor.

Robert Jackson of the church said the struggle will be to convince people they can relate to God through the church. "They go up in the mountains — feel they're close to God here," he said. The beautiful scenery is a great temptation.

Members know they have a real attraction for potential volunteers. Said one, "It's hard to explain the value of

going off in the boonies and half killing yourself." But volunteers make lifelong friends, he said, "and spiritu-

ally, the Lord feeds us." Also, "This is the most beautiful country in the world."



The Springville church sits nestled in the foothills of a beautiful range of mountains.

## Los Banos

## Build a church? 'just can't do it in a home'

Calvin Marshall used to be in the restaurant business, managing and working as a chef. Then the Lord called him into the ministry. He quit work and entered Conroe Institute in Sacramento for biblical training and served in Modesto as associate minister.

Now he's pastor of a little church that began in his home.

In Los Banos, located in California's central agricultural area, in the San Joaquin Valley, Marshall actually began the church with only his family as a congregation.

Attending the first meeting were Marshall, his wife, son, sister-in-law, and her son. That was nearly three years ago. Now there are 23 on roll with up to 30 in attendance at worship services, although the house seats only about 20.

The group rented a building until the owner sold it. Now they rent a house owned by Calvary Baptist Church, a

predominantly white congregation in town. When renting the larger building, they ran 35-40, according to Marshall.

"So many people don't go to church, don't know the Lord," said Marshall of the challenges of outreach, "you just can't hardly do it in a home."

With Mississippi Baptist help this summer, that situation should change. Now New Canaan Missionary Baptist Church, affiliated with the Southern Baptist Convention, has an acre of land, backed by the association and a Home Mission Board loan. The property is on the main highway that leads to the larger city of Dos Palos, 15 miles away. It is next to a mobile home park and in front of a proposed site for an 800 unit condominium. "It's a place where it's not just black people over in a corner," said member Bernice Williams.

"There's a great need in this community," said Marshall, who explained that the only other black non-Southern Baptist congregation in town has about 25 members. Marshall estimated 4-500 black people in Los Banos and 7-8,000 in Dos Palos.

Last year Calvary and New Canaan had joined Vacation Bible Schools and revival services.

They've been working on getting the church building for over a year. In February, they put in the plans. The county approved plans for the 44 x 92 foot building which should cost \$1. They estimate materials for the first unit — they're planning ahead, with secure footing for later addition of a second story — will cost \$18,000.

Marshall attends Merced Junior College and drives the school bus for additional income. He said his dean, a qualified electrician, offered help on the building.

Marshall said that his members expect help. "The Lord didn't bring us this far to let us down." Mrs. Williams chimed in, "They'll get good food — we're all Southerners."

## Santa Paula

## With God's leading, 'we have to run to keep up'

The members of Westside Baptist Church in Santa Paula, Calif., are changing some of their ideas toward prayer and the way God responds. "He keeps doing things faster than we can ask," said Mike Johnson, a member of the building committee. "We have to run to keep up."

Pastor Ken Bevel agrees. Since he came four years ago from 11 years of pastorates in the Kansas City area, the church has grown nearly 300 percent. Average Sunday School attendance in

1977 was 43. In 1980 it was 109. January of 1981 averaged 119 per Sunday.

The burgeoning congregation holds worship services in a trailer. The first Sunday in February, they have between 125-130 in the double wide. At a recent laymen's revival, the speaker had to stand outside until time for him to speak — there was no room to sit down.

About 20 children attend children's church in the small educational building. They just wouldn't fit in the trailer.

Bevel, a West Texas native and graduate of Midwestern Seminary, said that in the church there is a "bunch of new Christians." Yet there are many long timers, too. Harry Thomas, a retired government worker, came to the area ten years ago from Illinois. He and his wife had been active in missions back home, but "as we got older we didn't want to get involved like we did there." One visit recently to Westside and "the good Lord talked to us and said this is where you ought to be. We could feel the Holy Spirit here."

Dwayne Smith, an oil field worker had the same experience. "I knew the minute I walked in here this was where I was supposed to be." Smith had come with the lay speaker who had to stand outside. And since he joined, his wife has been saved there.

Mike and others believe that the leadership of Ken, linked with "the fact that there are a number of 'sold out Christians', have contributed to the growth of the 10 year old church. When Ken came to consider being pastor four years ago, "we were all down and out," said one member. Ken recalled asking himself, "Do these people really want a church here?" He said he quickly understood they did.

Santa Paula is another of the hundreds of bedroom communities for Los Angeles. It has about 19,000 people with two Southern Baptist churches. Ken compares that figure to that of Plainview, Tex., which only has 24,000 people but has 25 Southern Baptist churches.

The Santa Paula Chamber of Commerce calls the area the citrus capital of the world. The community is mixed Anglo and Hispanic, many of whom are migrant citrus workers. The Westside church is in the fastest growing area of town and stable.

The congregation wants to build a sanctuary. "The trailer is not a drawing card," said Dwayne Smith. Ken Bevel agrees. "If we get anybody, we have to go get them — they are not going to drop in."

Ken added, "What we're wanting is just a tool, a place to house more people."

Including a loan from the Home Mission Board, and pledges from a Together We Build program, the congregation was able to come up with \$172,000. They raised \$106,000 in the TWB pledging, after estimating they could raise between \$50-75,000. "We underestimated God again," said Mike Johnson.

They are not worried about whether a Mississippi team comes to help. They need the help, but if no one comes from Mississippi, "we'll keep trying till we find someone to help," said Ken.

He added, "I think He'll touch somebody's heart."



Pastor John Woods stands on the acreage where the Pomona church will build. Church laymen stand in the background.

## Pomona

## 'We had Pentecost here: boom — 25 came forward'

Mt. Zion Missionary Baptist Church in Pomona is having to squeeze its 400 members into a sanctuary that holds "a tight 200," according to Pastor John Woods, Jr.

Their work project is to build a new facility of 3,500 square feet on a 3.2 acre tract about two miles from the present building.

The new land, which is already paid for, faces three streets in Pomona, which is a part of suburban Los Angeles. It is on a small hill smack in the middle of a growing residential community of mostly blue collar hispanics and blacks.

Mt. Zion is one of about 130 predominantly black Southern Baptist churches affiliated with the California Baptist Convention.

Their pastor, who only arrived on the scene in October, 1980, has had long time ties with Southern Baptists. He once worked as librarian at the Southern Baptist Executive Committee offices in Nashville where he earned an engineering degree from Tennessee State.

Woods worked as a civil engineer in Colorado and California and earned a master of arts degree from Claremont College in management. "That's when the Lord called me to preach," says Woods. He spent a year at Fuller Seminary in Berkeley. He'll earn his vinity program at American Baptist Seminary in Berkeley. He'll earn his doctor of ministries degree in June from ABS. Now one of his four children has been called to preach.

Perhaps more than coincidentally, Woods arrived at Mt. Zion coincided with the beginning of "real growth." In the past four months more than 100 people have joined the church with monthly baptisms tallying 10-15 persons each.

## Morgan Hill

## Boxing days are over in at least one town

"We ain't going to put up no box," emphasized Bob Jones, a member of First Baptist Church of Morgan Hill. "Southern Baptists already have enough boxes," added the fabric shop owner.

The Morgan Hill church, only Southern Baptist church in a 150 square mile area (a GARB church is in town), needs a new facility and has already bought 7.5 acres with a Home Mission Board loan. They feel they are ready to put up something that is more than a box.

The plans call for a two story, 15,000

square foot building that will seat 310 in worship and accommodate 360 in Sunday School. About ten men in the church are competent builders and they have a contractor on hand, "and some crooked-nail drivers" said Pastor Joe Willis. But they need Mississippi volunteers to get the framing done. Volunteers will save an estimated \$65-70,000 in labor costs. Cost of materials will come from sale of the present facility. One buyer backed out recently. Sale needs to be made shortly in order to plan for building this summer.

Morgan Hill is a "bedroom and cowboy" community, 20 miles from downtown San Jose. It is in the middle of the "Silicon Valley" — an area where high technology corporations such as Lockheed, IBM, GE, and Ford have plants. Population is estimated to reach, by planned growth, to 30,000 by 1990.

Pastor Willis said "This is still 'country' — our dress, activities, and school spirit show it." He said a four bedroom house that went for \$39,000 five years ago, could not be had for less than \$100,000 now.

Willis said the community is strongly Catholic. Himself a former Catholic, Willis studied Mormonism for seven years before making a profession of faith in Jesus Christ. His fiancée told him she wouldn't marry him if he remained Catholic. He said he visited a Southern Baptist church and "became Southern Baptist by choice," being sold on the premises of the security and competency of the believer as Baptist tenets. All his pastorates have been in California. He earned a master of divinity from Golden Gate Seminary in 1974.

The church's membership reflects the community, according to Willis, with average age of the congregation in the late 30's. With the congregation involved in industry, there is a lot of turnover. Willis estimates a loss of about 25 "key" people in less than four months.

And Sunday School average attendance has dropped since a year ago. It was 110 — and is now about 80. Willis explained that the church voted to reorganize the way the congregation holds membership. If a person goes six

(Continued on page 5)



Pastor Calvin Marshall began the Los Banos church with just his family in attendance.



Pastor Joe Willis and layman Bob Jones showed detailed plans for the Morgan Hill church's new facilities.



# The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

## Editorials

### A good year in the Legislature . . .

## Gambling not needed in Mississippi

Expressions of appreciation to members of the Mississippi State Legislature certainly are in order. The session is not over yet, and I am on the eve of leaving the country for two weeks; but from this point in time I feel we would have to say that this year's legislative session has been conducted with a high degree of responsibility.

Here are some examples:  
For three years there have been efforts to have the alcohol content in a person's blood stream set at a lower level than is presently the case for that person to be presumed drunk. Mississippi has been the only state with a blood alcohol content of .15 per cent required for presumption of drunkenness. All others stood at .10 or lower. This year, while such a bill has not passed the Legislature at this point, it surely is on the way. It sailed through the House Judiciary Committee, the House, and the Senate Judiciary Committee with very little opposition. Before I return, it probably will have passed the Senate.

This is cause for rejoicing.  
A bill that called for liquor sales in a portion of dry Lamar County was

submitted for the second year in a row. While the bill passed through the House last year and made it to the Senate floor, this year it died in the House Ways and Means Committee. Certainly this committee is due the appreciation of all Mississippians.

Then there was a bill that would have allowed all stores to stay open on Sunday. The local counties could have required stores to remain closed on Sunday, but the pressure would have been great to have ruled in favor of Sunday openings. The large chains could have handled this easily. The small, local stores would have suffered. This bill made it through the House, but it failed to get out of a Senate committee in time to meet the deadline. Thus it died.

I am not a great fan of so-called blue laws. If all the Baptists in Mississippi stayed out of the stores on Sunday, none of them would be able to open on that day. To shop on Sunday forces someone to work on Sunday. It may prevent a worker from attending church services. So while blue laws should not be necessary, what we have is better than what we would have had

if this law had passed. We are thankful.

Another bill that seems to have died as my preparations were being made to leave for South America was HB 965. It would have created a racing commission for Jackson County. Even though it may have died, Baptists need to be aware of its dangers and that it is a potential threat year by year as it may be introduced again. It passed the House Ways and Means Committee by a 14 to 12 vote this year, but word was that it had died on the House floor immediately thereafter.

The only reasonable consideration for submitting a bill of this nature is that it would furnish some amount of revenue for the county and for the state, presumably. More than likely, it would. The problem is that it could very well create more costs than it replaced through revenue.

Harry Reid, the chairman of the Nevada Gaming Control Commission, has discussed gambling in the latest issue of U.S. News and World Report. This article should be noted, because gambling is the source of the revenue that would be obtained from horse racing or racing of any kind. He said that

gambling is not an issue that can be handled gracefully everywhere, and some places just can't handle it. He indicated that he would be opposed to gambling in most places other than Nevada. The reason he gave for supporting it there was that it is out in the desert where the population is sparse. People who want to gamble have to go there rather than having it right in their own front yard. Therefore, he indicated, it is not a temptation for those who cannot afford to gamble to do so. They are not there already. It is only those who can afford to get there and who can afford to gamble who do the gambling. He also noted that organized crime is ever present in spite of statements to the contrary. And the newsmagazine points out what political clout the casinos and the crime figures have in the state's business.

If gambling could be legal in Jackson County, it could be legal anywhere in Mississippi. Mississippi has the lowest per capita income of any state in the nation. We don't need gambling anywhere here.

The House is to be commended for stopping this bill.—DTM



GO YE THEREFORE AND  
MAKE DISCIPLES

MATTHEW 28:19-20

—Bob Shirley

## Edmilson Borborema

Edmilson Borborema Filho, 17, of Campina Grande, Brazil, is a senior at Clinton High School. His sponsors for a year in the States are Bill and Donna Durr and Debbie and Phil Pierce. They call him Eddie. He lives with the Durs at 140 Country Meadow, Clinton. Debbie, who teaches at MC, is the daughter of Freda and Edd Trott, Mississippi missionaries who live and work in Eddie's hometown. She and Phil have done volunteer mission work there also.

Eddie came to Mississippi last summer during the heat wave. "I have never been so hot, even in the tropics," he told me the other day. "In Brazil I can stand under a tree and feel a breeze, but here I couldn't find a cool place anywhere." His home is in northeast Brazil. He added, "I want to stay until July, because I want to see July 4 in America." What he likes best in Mississippi, he said, are the people — "they are friendly" — and the weather — "it goes up and down, cold and hot, cold and hot."

His future plans are to be an agricultural engineer, for much land in his country, he said, is still undeveloped. He wants to work in a rural setting "in the very far south of Brazil." Urban places and skyscrapers are not for him. "I like to wake up in the mornings and see the pine trees through my window." He expects to study at a university in Brazil and then if possible to return here for graduate study in agriculture.

He attends Morrison Heights Baptist Church. During Christmas holidays he went with a group of the church's young people on a ski tour to Colorado. "Was it beautiful?" he repeated my question, and answered, "It was fantastic! I wanted to get off the bus and stay forever."

For recreation he prefers roller skating, reading, swimming, going to church parties, and playing soccer.

One reason for his coming to the States was to practice conversational English. "I've met many American tourists on the beach, and in my city. Also Paul (Trotts' youngest son) told me about Mississippi and the Mississippi accent." He added, "British English is polite and proper, but American English is the kind needed to communicate in everyday conversations. That's why I wanted to be able to use it; the reason for speech is to understand and to be understood."

Eddie, oldest of five children in his family, is a member of First Baptist Church, Campina Grande. When he was 15 he made a public profession of faith in Christ: Baptists in his neighborhood started having home Bible studies and invited him. He



Eddie with Donna Durr

went. "All my family opposed my going to those Protestant meetings," he recalls, "especially my grandmother." But he began to study the Bible and to attend the Baptist church. His Catholic family kept asking him, "Why change? You have your church."

"When Catholics in Brazil do not read the Bible," he said, "it is not because they are forbidden by law or the church to do so, but usually because they are reluctant to do anything that the Protestants are doing."

When Eddie accepted Jesus as his Savior he went home to tell his family, but they did not understand. They asked, "Accept Jesus? Why, you've had Him ever since you were born! Why do you need to accept Him now?" He continued to answer patiently and not with anger. "Now they understand Protestants better and are not as opposed as they were in the beginning," he said, "but they still do not fully understand."

He said his mother taught him "a list of rules," of behavior, but she did not tell him the why of the rules. "Many in my country follow the Catholic traditions without understanding the reasons why they do," he said.

First Baptist Church, Campina Grande has about 400 members; of these around 150 are between the ages of 15 and 22.

I asked him to point out some distinguishing characteristics of his church in Campina Grande.

"Every member has a particular job to do," he said, "— give out tracts, or assist the pastor (Fernando Albernaz), or some other task. We come to church early and stay late, because we enjoy being together. And I think everyone is anxious to help to witness because there are so few Christians, and we see so many people who do not know Jesus."

### Troubled ministers and troubled churches . . .

## Facing the problem

By Clifton Perkins

Director, Department of Church-Minister Relations & Annuity

Like a river flowing toward the sea, the "stream of conflict" between ministers and churches rolls on, growing wider and wider. Other tributaries are constantly developing, thus increasing the current and width of the stream. Our problem is controlling the flood.

That the stream of conflict between ministers and churches has reached flood stage, there can be no doubt. One state, convention reported that in the last twelve months 101 churches in that state had dismissed their pastor. Several conventions are planning to establish "crisis support funds" for giving financial aid to ministers who have been dismissed or have had to resign under pressure and have not been called to another place of service. Truly a flood is upon us.

Perhaps the first thing we need to do is assess the damage being done by this overflow. The most serious result is that our witness for Jesus Christ is being severely damaged. In a time of "bold mission thrust," this is tragic.

Certainly the number of terminal breakdowns in the church-minister relationship is shocking our witness. But, in many cases the greatest damage is being caused by the way the relationship is being broken. Sometimes rumors, innuendos, and even character assassination are used to discredit the minister. Maybe when the break is made he is given in some cases 30 days pay and a month to live in the past. This is a pretty hard blow for a minister who cannot apply for another position and expect to be successful.

On the other hand, sometimes in the midst of conflict we ministers act to

ward our opposition in a loveless and unchristian way. We forget the example of our Lord "who when He suffered, He threatened not; but committed Himself to Him that judgeth righteously" (I Peter 2:23). We, both ministers and churches, may not be aware of it; but such situations not only hurt the minister and the church but also are doing irreparable damage to our witness for Jesus Christ.

In a thought provoking article James Massey, Virginia Baptist Director of Church-Minister Relations, describes what sometimes results from church-minister conflict: "The body of Christ was killed in an unnamed community yesterday. The painwacked body died slowly, held to the cross by the nails of self-will, pride, anger, and disunity. As in the first crucifixion, those who were guilty of execution were unaware of what they were doing. Caught up in the emotional hysteria of the moment, they failed to hear what Christ was saying and took actions that resulted in the crucifixion. The physical body was left, but the life was gone."

From that kind of crucifixion no redemptive influence can come, for the "stream of conflict" has become a flood and overwhelmed us.

When the church-minister relationship becomes troubled and a flood of conflict threatens, some strong levees must be erected. The first one is the levee of controlled anger. Anger and clear thinking do not go together. Winston Churchill once listened to a hot-tempered, ranting, spitting tirade directed at him by an opponent whose mouth worked faster than his mind. At the end of it, Churchill rose and said, "Our honorable colleague

should by now have trained himself not to generate more indignation than he has capacity to hold." That is good advice for all of us. Uncontrolled anger is no power. It brings no solution to problems.

With anger controlled, discernment is needed so that the real issue might be identified. What are we concerned about? What is causing the problem? Maybe the real cause cannot be seen on the surface. In one church I know of a disgruntled member who was stirring up unrest. The pastor and other church leaders sought to find out what was causing the dissatisfaction. Careful searching revealed that what the man was telling the people was wrong was not the real problem at all. It was something deeper — something that could not be detected without careful search. So when troubled relations threaten to become a flood, keen discernment is needed to identify the problem.

Having identified the problem, the levee of communication must be established. A way must be found for pastor and people to communicate with each other in a positive and helpful manner. It is said that at the Space Center in Houston, Texas, a scientist rushed into a room where some colleagues were meeting and announced: "Gentlemen, we have discovered that there are women on the moon." Someone asked, "How do you know that?" The scientist replied, "We shot a communication satellite up there and got a busy signal." Of course the busy signal is not the symbol of women on the moon. It is the symbol of all of us in these pressure-filled days. On the line of communication between people we must always keep a busy

signal, for communication helps solve problems.

The greatest bulwark of all against the flood of conflict is prayer. God must be given a place at the conference table as He may have something to offer in the way of a solution. Roy Henchy tells of a church that was in bitter conflict over the pastor. They wanted to vote, to have confrontation, but both sides were urged to wait and give God a chance to work. After prayer, both groups decided to wait from three to six months. In less than three months the problem was settled. They learned that no church is ready to vote on disturbing issues until the people have sought and found God's will.

In the context of calmness, discernment, communication, and prayer, the church and pastor are more likely to find the right solution.

Certainly there may be times when the best course of action is to terminate the pastor-people relationship. Even Paul and Barnabas went their separate ways after a "sharp contention arose" (Acts 15:29), and that may be God's solution for the church-minister relationship at certain times. As William Hull, pastor of First Baptist Church, S., points out, the crucial issue for every member, however, is not whether either party to a dispute will stay or leave, since that is to be decided by God, but whether both parties will stay or leave more respectful and loving of each other because they have placed all their differences at the foot of the cross.

That kind of witness can hold any flood and win the world to Jesus Christ!

**Amman, Jordan** — When two Chinese men requested books at the Baptist Book Store in Amman, Jordan, the manager asked them if they also would like a Bible. They said they did not believe in it, but the bookstore manager gave them a Gospel of John in Chinese and suggested they read chapter three, verse 16. As they read "For God so loved the world he gave his one and only son . . ." the men began to tremble. Taking the gospel with them, they hurriedly left the store. Two weeks later the two returned, happy with what they had read, and purchased a Bible and a complete set of cassette tapes of the Bible in English.

**HELP FOR THE FAMILY** by J. Clark Hensley (Dallas Printing, Co., Jackson, paper, 100 pp.) This book was prepared as a resource piece for families, pastors, and church leaders, and contains teachings that will be helpful to them in ministering to family life needs. Published in response to the call of Bold Mission Thrust to strengthen families, and is being distributed by the Christian Action Commission, Mississippi Baptist Convention, Box 530, Jackson, MS 39205.

Clark Hensley has been executive director of the Mississippi Christian Action Commission since 1966. He is also the author of nine other books. This one is "for the married, not yet married, single again (widowed, divorced), and troubled families." Most material in it was originally given as lectures at Ridgecrest Baptist Assembly through invitation of the Family Ministry Department, Baptist Sunday

School Board, SBC.

Chapter titles are: Family Relationships in the Bible; Now About Parenting; Singles Are Whole People — And Wholeness Is Good!; Helping The Family Cope With Change; Understanding Your Pastor's Role in Helping Families; Dear Son, So You Want to Get Married; When The Marriage Founders Or The Children Stray; Seeking The Mind Of God About Divorce And Remarriage; and Where To Get Help When You Can't Help Yourself Or Another. Agencies and institutions that offer help to the family are listed, as well as a long list of suggested books on family living.

This small volume is honest and straightforward, clearly and interestingly written. It is based on Bible precepts, and it is practical. Though brief, it touches on most phases of the topic under study.

### Missions in Montana

Editor:

We are presently in Red Lodge, Mont., working to start a Southern Baptist Church.

Red Lodge is a town of about 2,000 people located in the foothills of the Beartooth Mountain range.

On March 14 six young men from the New Orleans Seminary will arrive here to help with our work. They will be here for a week.

We are also in need of teaching aids and any used equipment in good condition for church work.

Jack Fortenberry  
Pastor  
Red Lodge, Mont.

### Covenant cites abstinence

Editor:

I want to thank you for the fine coverage you have given your readers of what is happening in our legislation, especially the coverage about the liquor bill last year that affected the Lamar County people.

It grieves me to see the energy we exerted and the time we had to spend to again fight this problem when at the

CORE of it all are men who are members and who hold offices in our Southern Baptist churches.

Our Church Covenant clearly states when any person unites with a Southern Baptist Church that they will ABSTAIN from the sale of and the use of alcoholic drinks as a beverage.

I for one, feel we need to withdraw fellowship from such individuals who so vigorously oppose our Church Covenant. We need to clean up our own house before we will ever be successful in having a voice heard loud and clear in our community. As the Word says, "Come ye out from among them and be ye separate sayeth the Lord."

Phil T. Harris  
Pastor, Immanuel Baptist Church  
Hattiesburg

### "and ye came unto me"

Dear Sir:

A time ago I read an article about Rev. James Gill. It was interesting his sentence with us at the Hinds County Detention Center. The article told how Rev. Gill helped someone and his work here. I am writing because I feel that more needs to be said about Rev. Gill and his work.

I came to jail about three months ago and Rev. Gill came almost immediately and introduced himself and had prayer with me. Since that time he has visited me every day and has taught me a great deal about the Bible.

I was so confused about so many things and Rev. Gill has shown me in detail the answers to my questions.

I felt God's call to the ministry while serving time at Parchman, and

needed someone to help me in learning the Bible and how to witness and Rev. Gill was sent to me.

I have experienced so many problems here but Rev. Gill keeps me smiling and my courage up by telling me about God's love for me.

Rev. Gill also invited me to join Cons for Christ and his prayer group. I plan to spend the rest of my life working for Cons for Christ and Jesus under Rev. Gill's guidance.

I watch all the inmates as they argue, hurt for someone to care, and go deeper in depression, but Rev. Gill is always smiling and singing "Oh How I love Jesus." This man has what I want in life. He is truly a man of God and has the entire jail's population in his debt.

If the people on the street were able to show love like Rev. Gill, most of us wouldn't be here. He keeps telling me that I am someone special even though I'm in jail, and that I will have another change in life, and he has convinced me that the world is a good place to live if you love Jesus and put him first.

Rev. Gill is due to be released very soon and I just pray that Rev. Gill's work will be blessed and continues to grow for people like me.

Sir, I'm not very good at writing, but I do hope my letter can be printed so that Rev. Gill's release will be met with kindness and respect for a great man. Because of him and his love of God, many of us have found Jesus in jail.

Thank you very much,  
Robert Worley  
Hinds County Detention Center  
Jackson, MS 39205

### Stagg Series

Frank Stagg's doctrinal article is being omitted this week because of space limitations. The series will be resumed next week.

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# Mississippi Baptist Student Union chooses 51 summer missionaries



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Jones  
Laurel  
Arizona



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Beaumont  
New England



Dena Barnes  
Northwest  
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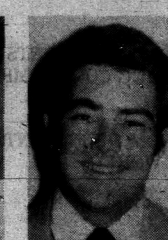
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New Orleans, LA  
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Greg Smith  
Ole Miss  
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Rickey Herndon  
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Mississippi



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Quitman  
Alaska



Sarah Gaines  
Blue Mountain  
Flora  
Colorado



Troy Gibbons  
Jones  
Raleigh  
Hawaii



Elise Singletary  
Mississippi State  
Starkville  
Louisiana



Clark Stewart  
Mississippi College  
Picaune  
India



Lisa Smith  
Mississippi College  
Sontag  
Mississippi

## Boxing days are over in at least one town

(Continued from page 2)

months with his name goes into an envelope and he cannot vote on church matters. One year's lack of support or attendance, and the member has to be reestablished into the congregation and has to attend a new member's class. There are about 110 "active" members.

The present church building is "landlocked" with almost no parking room, and very little classroom space. Three classes meet in the auditorium and one meets in the pastor's home next door. There are no facilities for cooking or eating. Members want a facility to enable ongoing programs such as weekday English classes. Already they have going a Bible teaching program at a predominantly Spanish speaking low income housing project.

Jones noted that the people will not continue to "pack those pews." He

said they will reach a peak and attendance will not be sustained when over-attendance is the rule. "The potential of any new facility is when people drive by it and 'bam' — that's the only way you'll get them in the door (is by having a nice looking worship facility) — it'll be up to you to keep them," he added.

Willis admits that the low point in the congregation is "lack of involvement in outreach." He hopes that the volunteers from Mississippi can, while visiting in the members' homes, share their enthusiasm for witness. "If the volunteers would be willing to spend one evening going out with our people — as prayer partners — bringing their witness skills" it would help the congregation immensely, he explained.

He said he is enthusiastic about the idea of his people seeing "people come out here willing to commit time and money to fellowship and add to the kingdom of God." That sort of attitude does tend to be a bit contagious.

## Midway in midst of goal rush

Midway Church, Jackson, is having a month long youth emphasis, March 12-April 12.

Planned activities include: increased enrollment and attendance of Sunday School and worship, youth visitation, revival, one night evangelistic meeting, hay ride, prayer retreat, and talent contest.

## Pastoral care

(Continued from page 1)

be open to guests for the day. The seminar is jointly sponsored by the Baptist Medical Center and the Christian Action Commission, Mississippi Baptist Convention.

## Hope springs eternal . . .

(Continued from page 2)

for construction of the 30 x 50 ft addition.

"I believe we're going to see a revival," said Balcazar. "We already had two heavy 'dopers' converted here." Balcazar has begun a Wednesday morning Bible study. Already four women new to the church attend, looking for a church home.

Said Balcazar, "Tell the brothers in Mississippi, if we (Esparto Baptist Church) don't do this work now, the Lord's going to give it to someone else."

There are certain situations in which there is nothing more unjust than equal treatment of unequals.

## House for Lord from chicken house

(Continued from page 2)

cent of the budget goes to the Cooperative Program, three percent to the association. Incidentally, the Los Angeles Association planted the church with First Southern, El Monte acting as sponsor. Capitol Association of Oklahoma City gave \$25,000 to help the church get started. They have a Home Mission Board church loan they are paying off.

When the volunteers come, the members plan to help, too. One member, Mike Burnham, a city planner, says the idea of churches helping one another build, "was unheard of, I guess." However, he feels such volun-

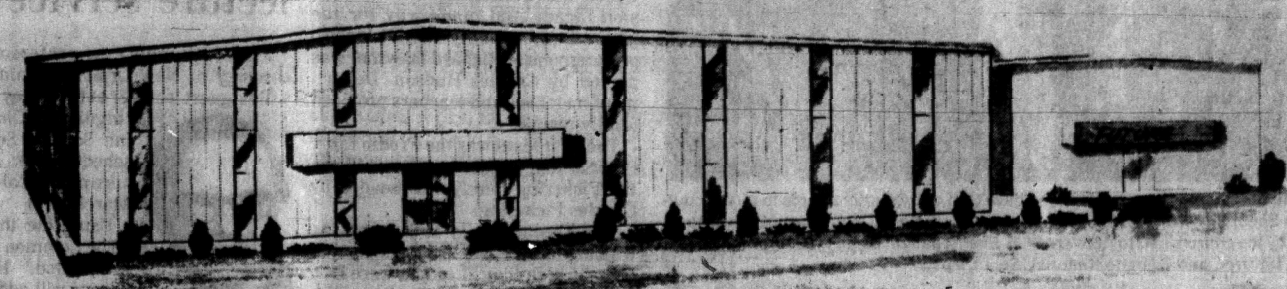
teer work "gives us the opportunity to become a part of the expansion of the church."

There will be canvassing of the neighborhood by Mississippians and local members. And they plan a mission Vacation Bible School in a nearby park.

Already in February, members had begun knocking off outside stucco from the church. "We aren't planning just for this extension," explains Morris, who says the church will be "maybe starting a couple of missions," — and send out their own members to do the labor.

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June 22-26	Youth Camp
June 29-July 3	Youth Camp
July 4	Dedication Day & Board of Directors Picnic
July 6-10	Youth Camp
July 13-17	Youth Camp
July 20-24	Youth Camp
July 27-31	Youth Camp
August 3-7	Youth Camp
August 10-14	Youth Camp

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Houston, Texas

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# Alexander was preaching in Naples at earthquake time

By John Alexander

NOTE: John Alexander, director, department of stewardship and Cooperative Program promotion, Mississippi Baptist Convention Board, spent four months in Europe during the fall of 1980, leading spiritual emphases in the churches of the European Baptist Convention. This was done during his sabbatical leave. This article is the second of a series.

Earthquakes occurred both in Old and New Testament times. Jesus warned his disciples that earthquakes would take place in various places (Mk. 13:8). We read or hear about earthquakes, but it is a bit different when you experience an earthquake.

It was Sunday night, November 23, 1980, 7:34 p.m. I was speaking at Calvary Baptist Church, Naples, Italy. Charles Smith of Alabama is pastor. I had just finished reading Psalm 24:1—"The earth is the Lord's, and all it contains, the world, and those who dwell in it." The building began to move. The light fixtures began swinging back and forth. Consternation and stress registered on the faces of the congregation. I was standing and thought for a moment that I was about to faint. My feet moved one way and my head the other as the building shifted.

Pastor Smith asked the approximately 100 persons present to please remain seated for we were having an

earthquake. Three long minutes of silence followed as the building tossed about. When the building stopped moving, Pastor Smith asked the people to join in prayer and suggested I continue with the message. Only one person left the service, a young serviceman whose wife was at home ill.

Naples was 40 miles from the center of the quake which registered 6.8 on the Richter scale. There were some 100 aftershocks following the original quake. At 2:30 a.m. the next morning, Pastor Smith was talking with his father in Alabama trying to assure him everything was under control in Naples. He looked out into the hall of his second story apartment and a bookcase was moving two inches away from the wall.

In another church across town in Naples, during the quake the congregation ran for the exit, and that side of the building collapsed killing 26 people. Some 12,000 died in central Italy. Many thousands were injured, and property damage was in the billions.

My wife and I were staying with a naval officer on the northern edge of Naples and were not awakened by any of the aftershocks that night. Riding over the city the morning after, we could see millions of people in the area who had spent the night sleeping in cars, under trees, and in the streets and parks of the city. They were afraid to go back into their homes and high-rise apartments until they had been inspected for structural damage. It was cold and began to rain which greatly increased the misery of the people. Large buildings showed the damage done the night before. Huge cracks appeared. Brick siding had fallen from some buildings. All public transportation was stopped until rails

could be inspected.

Naples has several volcanoes in the immediate vicinity and there was fear these could have been disturbed and might erupt.

All major roads coming into Naples were crowded with military convoys, fire trucks, and ambulances. Trying to feed and house the millions of people living in the streets was a major problem.

After driving my wife and me to Rome to catch the train for Wiesbaden, West Germany, Pastor Smith returned to Naples to go immediately to a mountain village where Calvary Baptist Church conducts a mission for American service people. He was not able to contact the mission as phone lines were damaged.

During the week following the Naples quake, we were in Stavanger, Norway, with missionary Pastor John and Nell Smith from Mississippi. While there, we saw a huge mountain of rock that had been shattered by an earthquake and crashed down into the valley below.

The week of Christmas, 1980, was spent with missionary Pastor Bill and Vivian Trimble in Athens, Greece. While there, we visited the old city of Corinth which was destroyed by an earthquake. The Parthenon on the Acropolis was heavily damaged during an earthquake. Huge stones weighing many tons were cast about like small pebbles.

On our way home from Europe, we visited Israel and Egypt. In both countries there are grim reminders of the terrifying power of earthquakes.

These convulsions of nature serve to remind us always of the mighty power of God. Man may build his stone temples, but in one mighty move God can send it all shattering to the ground.

## Woman's Missionary Union Parkway, Jackson

(Continued from page 1)

### AT HOME IN SPAIN

Hymn

### REFLECTIONS FROM A MONTH IN GAZA

MISSIONS MUSICAL

Mississippi College BSU Choir

"THE LIVING WITNESSES"

Director, L. Graham Smith

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Laurie Bailey

Teresa Magee

Alicia Smith

Tenor

Daniel Hall

John Langworthy

Kevin Peacock

Ronnie Smith

Alto

Myrtle Griffis

Stephanie Hook

Bass

Mike Heilman

Simeon Nix

Tommy Search

Lighting Steve Jordan and Gary May

Benediction

Mrs. C. A. Sanders

### WEDNESDAY MORNING

9:15 Prelude

9:30 Hymns of Praise

Prayer

Bible Study

GIFTS? TALENTS? ARE THEY THE SAME?

LIFE-CHANGING COMMITMENTS

Hymn

Special Music

REPORT FROM DIFFERENT SIDES

OF THE WORLD

Benediction

The McNairs

Mrs. G. W. Smith

James Fancher

June Whitlow

The McNairs

Ralph and Gena Calcote

Dorothy and James Gilbert

Wilda and James Fancher

Mrs. A. W. Burt

## Week-long festivities honor Maurice Clayton at Hillcrest

Maurice Clayton was honored by the deacons and members of Hillcrest Church, Jackson, recently. Charles

Shaffer, chairman of deacons, declared January 26-31 as "Maurice Clayton Appreciation Week." Clayton began his 15th year as pastor of Hillcrest on January 1, 1961.

The events of the week included a Men's Prayer Breakfast featuring Eddy Nicholson, the "rockin' chair philosopher"; a pastor-deacon luncheon; a reception honoring Pastor and Mrs. Clayton; a Man-of-the-Hour Roast with Clayton as man of the hour; a pancake supper; and a country music talent show.

The events were planned around special presentations to the pastor. At the close of the week, Shaffer presented the pastor a Book of Memories containing pictures of events of the

week and many letters of congratulations and appreciation from city, state, and national leaders, as well as members of Hillcrest.

Maurice Clayton is a native of New Albany. After serving four years in the U.S. Navy, he attended Mississippi College and received a B.S. degree in 1949. He earned a Master of Theology degree from Southwestern Seminary in Fort Worth, Tex. He was pastor of First Church, Howe, Texas; Sherman Church, Sherman, MS; First, Tunica; and Southside, Meridian, before coming to Hillcrest, Jackson, in January, 1967.

During his pastorate at Hillcrest, Clayton has made mission trips to Mexico, Alaska, Spain, and Venezuela. He has volunteered many hours of work to assist in community activities and civic organizations.

Clayton is married to Mary Rice of Black Mountain, N. C. They have a son, Sam, and a daughter Marcelle Duncan, of Jackson. The Claytons live at 3125 Peterson Drive, Jackson, MS.

## Drakefords will lead family life enrichment series at Yazoo City

First Church, Yazoo City, has announced a Family Life Enrichment Conference, March 20-22. The three

days will have activities centered around the home and family and will involve all age groups.

Leaders of the conference will be John W. Drakeford of Fort Worth, Tex., and Mrs. Drakeford.

Drakeford is professor of psychology and counseling at Southwestern Seminary, Fort Worth, and director of the Baptist Marriage and Family Counseling Center. He and his wife

have presented over 900 similar conferences.

A native of Australia, he is a citizen of the United States. Mrs. Drakeford was born in Scotland.

Drakeford is a certified psychologist, and a clinical member and supervisor, American Association of Marriage and Family Therapists. He has served as a pastor in Australia, a chaplain in the Australian Army, youth director at the Baptist Union in New South Wales, Lilly Fellow in the Psychology Department of the University of Illinois, and has been a professor at Southwestern Seminary since 1954. He is the author of 28 books and has co-authored others. He writes a weekly column in the Baptist Standard, the largest weekly religious newspaper in the world. He is also a regular guest on "At Home With the

Bible."

Some of the activities for the weekend will include a family banquet, a men's breakfast, a coffee for women, a supper for deacons and their wives, a conference for Sunday School teachers and parents, a family dedication service, and a skit.

James F. Yates, Pastor, invites the public to attend the Family Life Conference sessions. Exact conference times, topics, and other related information may be obtained by calling the church office, 746-2471.

## New Zion will celebrate 100th

New Zion Church, of Route 1, Liberty, will celebrate its 100th year of ministry on March 22.

A total of 100 has been set for the Sunday School attendance at 9:45 a.m. Morning worship service is scheduled for 11 a.m. and lunch at the church at noon. The afternoon service is scheduled for 1:30 p.m.

## Humphreys to deliver Staley lecture service

Fisher Humphreys, professor of theology at New Orleans Seminary, will be guest lecturer at the Staley Distinguished Christian Scholar Series scheduled for Mississippi College March 16-18.

Using the theme "The Common Man Meets God," Humphreys will address the students, faculty, staff and public during his three-day visit to the campus.

A native of Columbus, Humphreys was graduated from Mississippi College in 1961, received the master of letters in theology from Oxford University in 1967, and earned both the bachelor of divinity and doctor of theology degrees from New Orleans Seminary.

## Truth to sing at Ole Miss

Truth, a traveling group of young musicians, will sing at Ole Miss in Oxford March 19 at 8 p.m. Their concert will be in Fulton Chapel on the campus. It is being sponsored by the university's Department of Religious Life. Tickets will be \$4.

First Church, Laurel's activities ministry recently sponsored an after-church fellowship for the Singles, College and Career and Singles Again Groups.

The gymnasium in the Family Life Center was transformed into a television facade and made way for the game show, "Family Feud." Master of Ceremonies, Richard Dawson, was played by Charles Hudson. Department members and teachers provided family teams.

The first team was the Fredin family, with Ron Fredin as captain. Then the Pickering family was headed by Charles Pickering.

The Fredin family took home the winning honors and also the top prize, "a baby high chair." Judges were Eric Lindstrom and Mrs. Barbara Edwards. Doug Winesett was the scorekeeper and Connie McMullen was stage assistant.

Party foods and desserts were then served from tables centered with spring silk arrangements.

A concert appearance by TRUTH in Hattiesburg is set for Saturday, March 21, at Thomas Hall Auditorium on the campus of William Carey College.

The concert will begin at 7 p.m. Tickets are \$5 advance and \$6 the day of the concert.

Goodwater Church, Lauderdale County, will have a youth-led service March 15 at 6:15 p.m. The Children's Choir and a group of young men and women of the church will present a program of special music. Also a film, "Being Born Again," will be shown. Billy Whitaker is pastor.

## Cliff Temple will mark 25th year

Cliff Temple Church, Natchez will celebrate its 25th anniversary on March 22.

This church was organized March 25, 1956, with Mrs. John Gillespie as clerk, Mrs. Ernest Hill as treasurer, John Gillespie as trustee, E. A. Brown, as deacon, and Henry White as pastor. The records show that in that first meeting the Baptist Record was subscribed to.

A homecoming day, including dinner on the grounds, has been planned for Mar. 22; four former pastors returning to participate in the program are Leslie Farrar of Bishop, LA; Billy Cooper of DeQuincy, LA; Wesley P. Milley of Lake; and M. H. Waltman of Waynesboro.

W. G. Dowdy is pastor.

Two caterpillars were inching along a big green leaf when a butterfly fluttered by.

"Look at that!" one said. "Yeah!" said the other, "you'd never get me up in one of those contraptions."

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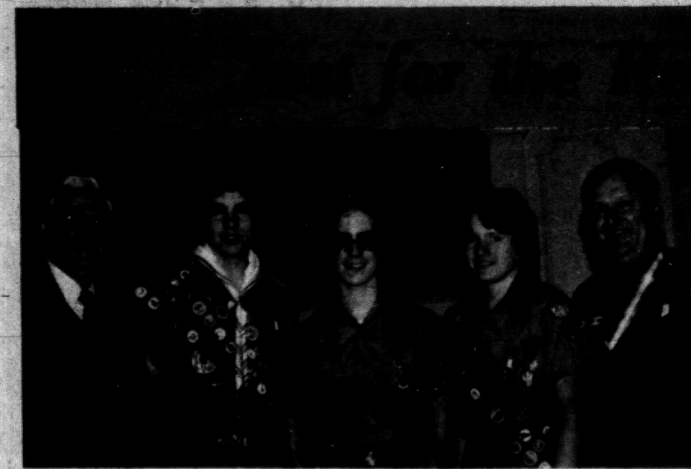
## Gerhard Claas to speak in Mississippi

Gerhard Claas, general secretary of the Baptist World Alliance, will be in Mississippi March 14-16. He will visit in First Baptist Church, Yazoo City, on Sunday, March 15, for the 11 a.m. service and will speak at Alta Woods Church, Jackson, at 6 that evening.

Claas will speak to the Pastors' Conference of the Hinds-Madison Association on March 16, at 9 a.m. at Woodland Hills Church, Jackson.

Claas, of Hamburg, Germany, was elected during the BWA Congress in Toronto, Canada, in 1980, to succeed Bob Denny of the USA as general secretary.

The Baptist World Alliance is composed of Baptist groups with 30 million members in 119 countries. Its headquarters are in Washington, D. C.



State Boulevard Church, Meridian gave God and Country awards to three scouts on Scout Sunday, Feb. 8. These are the first God and Country awards ever to be given by the church. Left to right are W. F. Evans, pastor, Calvin Couch, Alan Jones, Lee Kimbriel, and Everette Kimbriel, Scout Master.



SHARON CHURCH, ROUTE 1, LONG BEACH, broke ground recently for a combination education-activities building with 2500 sq. feet of floor space. The building is to be equipped with accordion type partitions. The church is located in an area where continued growth is anticipated. Under the leadership of George W. Abrams, pastor, the number of members has grown, and total gifts have increased by almost 50 percent. Participants in the ground breaking were, left to right: Gilbert Marcum, Jerry E. Rouse, Don Bosarge, Pastor Abrams, Ronald K. Rose, Building Committee chairman, and Mrs. James Nabors.



# Joe Tuten completes 20 years at Calvary

By E. L. Stanford

(Note: Sunday, March 15, Calvary, Jackson, will mark the 20th anniversary of Joe Tuten as its pastor. This article was written by the author of the church's history.)

A man was walking one day along the Great Divide in Wyoming. A sudden shower of rain came up, and he took refuge from the rain under a spreading bush almost on the Divide. The wind was blowing, and the man noticed that as the bush swayed with the wind, raindrops from the leaves of the bush would fall to join others that would flow to the Pacific Ocean, while the raindrops would fall when the bush straightened up to join others that would flow to the Atlantic Ocean. The thought came to the man while watching the bush sway back and forth that little actions can have far-reaching consequences.

In January, 1961, Joe H. Tuten, then pastor of First Church, Biloxi, came to conduct the January Bible study.

Studies in First Corinthians, in Calvary Church, Jackson. Little did he or members of the congregation realize that later he would come to serve as pastor and spiritual leader of this great church for more than 20 years, sharing in our joys and successes, troubles and reverses, comforting us in our sorrows, and developing a deep love for the church and each member of the fellowship.

The church was without a pastor at that time. Luther Joe Thompson, pastor from 1954-1960, had resigned, and Tom Rayburn, assistant pastor, was acting as interim.

The Tuten and their two children, Joe, Jr., and Jan, arrived in Jackson the week of March 12, 1961, and occupied the newly bought pastor's home at 1021 Arbor Vista. He preached his first sermon in Calvary Sunday, March 19. At the prayer service March 22, he preached on the subject "God Called Me," from 1 Timothy 1:12. He recounted the circumstances leading to his coming to Calvary, mentioning that although members of the Pulpit Committee had visited the First Baptist Church of Biloxi in July or August 1960, nothing had developed, so he thought when coming to Jackson to the State Baptist Convention in November 1960 that a pastor had already been called to Calvary Church. He stated further that when coming to Jackson in January 1961 to fulfill his engagement to conduct the January Bible Study, he had no thought of anything but conducting the study and returning to his work with First Baptist Church in Biloxi.

Dr. Tuten also said in his sermon that the day he returned from Jackson in January 1961, he had a telephone call from a member of the Pulpit Committee, requesting a meeting with him, which was arranged for Sunday, January 29; that the Committee asked him if he would allow his name to be placed before the church as a possible pastor, to which he promised an answer within ten days. During that time during the period of decision Dr. Tuten said that he did much praying and soul searching to find God's will. When he received a letter from the Calvary Pulpit Committee dated February 25, 1961, extending a call to him to serve as pastor, he felt that God was calling him, and wrote a letter of acceptance.

Dr. Tuten grew up on a farm near Varnville, S. C. His father and mother operated a general farm and also sold milk. In reminiscing one day about his boyhood days on the farm, he said that he helped milk the cows and that he also helped deliver the milk to customers; that he had delivered many quarts of milk for five cents per quart. Asked if he recalled any unpleasant experiences in milking cows, he smiled and said that the cows grazed in

the cotton and corn fields during the winter months; that their tails would become matted with cockleburrs; that some mornings in freezing weather it would be so cold that his nose felt like an icicle, and that when a cow switched her cocklebur-laden tail across his nose, it would hurt so badly that he would reach up and feel it to see if it had not broken off like an icicle.

He attended Furman University, Greenville, S. C. He was graduated from New Orleans Seminary in 1947 with a B.D. degree and in 1954 with a Th.D. degree.

He served as pastor in several churches in and around New Orleans, including Calvary Church, New Orleans 1947-55. He went to First Church, Biloxi, in 1955 where he served until called to Calvary.

Joe Tuten and Ruth Jarrell of De Ridder, La., were married July 5, 1944.

After he assumed his duties as pastor of Calvary he began visiting families of the church, to ascertain their needs and to establish a loving relationship between pastor and members. Within a year he visited all the members of the fellowship.

Space will not permit a recitation of all his achievements here in these 20 years but some of them are named in the ensuing paragraphs.

For quite some time prior to 1962 he had a desire to provide a way for mentally retarded children to have religious training; that a Sunday School Department should be established in Calvary Church to provide Christian education for these unfortunate children who did not then have this opportunity; and that this service should be extended to parents of all faiths having children who were mentally handicapped.

The first opportunity toward a realization of this desire came in June of 1962 during the Vacation Bible School. A group of workers met, headed by Mr. and Mrs. J. Roy Trim and Mrs. A. A. Greene, June 11, 1962, with 13 mentally retarded children.

A Special Education Sunday School Department was organized the following Sunday with 17 mentally retarded children present. An assembly room and several classrooms were provided for the Special Education Department in the renovation program completed in 1976. The enrollment has now grown to over 50 children. Calvary was first church in Jackson to provide such a service.

A request for \$1,000 to Calvary Church was made in the will of Mrs. Willie Eleanor Berry Bridges, in September, 1961. It was Dr. Tuten's opinion, that the money should be used as the beginning of donations and bequests that could be invested and the earnings used for the education of young people for full-time Christian service, missions and other purposes that would be helpful in the promotion of God's kingdom.

## RA Congress

(Continued from page 1)

foreign missionary who serves in Ecuador. Vandercook is a home missionary serving in language ministries on the Mississippi Gulf Coast. And Fagan is an attorney from Amory, Miss. He played football at Ole Miss and with the New Orleans Saints and New York Jets.

Jeff Powell, a student at Southwestern Seminary, will lead the music.

The Congress costs \$15 per person including a registration fee of \$5. Participants may send the \$5 registration fee to Brotherhood department, Royal Ambassador Congress, Box 530, Jackson, Miss. 39205.

Each participant must bring a sleeping bag or bed roll. Camp Garaywa and Alumni Hall at Mississippi College will be used for lodging.

Registration begins on campus Friday afternoon at 3 p.m. The program ends Saturday, noon.

In August, 1962, the church voted that the Bridges bequest be invested and known as the "Foundation and Trust Fund."

Soon donations to the fund began to be made, and other members provided bequests in their wills for it. The growth of this fund has been remarkable and almost miraculous. Like the old saying, "Tail oaks from little acorns grow." Several young people in the church have been helped to obtain an education, mostly in full-time Christian work, who could not have gone to college without the aid from the Foundation and Trust Fund.

Another desire Dr. Tuten has had for a long time is for the church to provide a recreation place for young people away from the church in order to encourage them in their Christian lives. In August 1968, W. P. Bridges, Sr., donated 93 acres of land on the west bank of Pearl River south of Jackson. It looked at the time as though this land might be developed into a recreation place. However, because of most of the land being subject to overflow and lack of proper access to it, the church has not as yet been able to develop it.

In the early part of 1971 Dr. Tuten made a recommendation to the deacons that an extensive repair and renovation program was going to be necessary, as the electric wiring installed in 1929, as well as all heating, cooling and plumbing facilities needed renewing, and a number of other repairs, including the repainting of the sanctuary that had not been repainted since 1953. Actual repairs, renovation and additions were begun in June 1974. The work was completed at a cost of \$2,500,000 in June 1976 in time for the church to observe its 75th anniversary.

Another service Dr. Tuten has been responsible for is the provision of a recreation place for the house parents of the cottages at the Baptist Children's Village. The church purchased the Taylor home on Thompson Street adjoining the church property on the north side in May 1978 from the heirs of Mr. and Mrs. Zach Taylor, who were early members of the church. The house has been remodeled and the courtesy of its use extended to the house mothers and fathers at the Children's Village to provide them with a place in which they can get away from their heavy responsibilities for weekends on a rotating basis.

Other ministries have been established, such as Mothers' Day Out on Tuesdays, and a class to teach international English language.

God called Joe Tuten as pastor of Calvary Church, and he has endeared himself to the people of his church. During these 20 years he has had the joy of uniting 430 people in marriage. He has had the compassionate heart and unique ability to help 850 families bury their loved ones. In rain, sleet, snow or sunshine he has gone to the people when in time of need.

God bless you, Dr. Tuten, and we want to thank you for these years of service at Calvary and we give our Heavenly Father thanks and praise for sending you to us.

## 104 professions of faith made at youth rally

Eighteen hundred came to the recent youth rally in Jackson's City Auditorium to hear Jay Strack, young evangelist, speak, and the Spirit of Love present special music.

At the close of the program, 104 made professions of faith; 188 rededicated their lives; and 13 came "seeking God's will" for their lives, for a total of 305 decisions.

The rally was one of the events leading up to the Central Mississippi James Robison Crusade to be held March 22-27 at the Coliseum in Jackson at 7:30 each evening.

## Thompson

(Continued from page 1)

raise money for buildings. Thompson, 49, replaces Joel Haire, who resigned late last year to become pastor of First Baptist Church, Crystal Springs.

A native of Morton, Thompson attended Clarke College and is a graduate of Mississippi College and New Orleans Seminary.

He held student pastorates in Jackson, Ala.; at Groveton church in Morton; and at Sardis and Beulah churches in Polkville, Miss.

He has had full time pastorates at Boule Street church, Hattiesburg, 1955-57; Hollywood church, Memphis, Tenn., 1957-61; Dalewood church, Nashville, Tenn. 1961-71; and First church, Rockville, Md., 1971-74.

Thompson is married to the former Carolyn Wood of Hattiesburg. They have a son and a daughter.

He has served on numerous committees and boards including being recording secretary of the Sunday School Board, member of the Mississippi Christian Action Commission, and chairman of the credentials committee for the Southern Baptist Convention, 1968.

## Camp Zion to host pastors and wives

A Pastors and Wives Retreat will be held April 27-29 at Camp Zion in Myrtle, Miss.

Program personnel for this event will include James Smith, executive director, Brotherhood Commission, SBC, Memphis; Earl Kelly, executive secretary-treasurer, Mississippi Baptist Convention Board, Jackson; Truman Brown and Henry Webb, consultants, pastoral section, Church Administration Department, Baptist Sunday School Board, Nashville; Mack Jones, pastor, First Church, Ellisville; Marjorie Kelly, writer and certified trainer of ministers' wives, Jackson; Roy Collum, director, Evangelism department, Mississippi Baptist Convention Board, Jackson; G. E. Jolley, director of missions, Panola Association, Batesville; Dan Hall, director, Church Music department, Mississippi Baptist Convention Board, Jackson; Dot Pray, keyboard specialist, Mississippi Baptist Convention Board, Jackson; Irene Martin, music evangelist, Forest; Percy Ray, pastor, Myrtle Church; Leon Emery, director, Church Administration-Pastoral Ministries department, Mississippi Baptist Convention Board, Jackson.

The retreat will begin at 1 p.m. on April 27 and conclude at 12 noon on April 29.

The registration fee will be \$15 per person or \$25 per couple to cover the cost of meals, lodging, and insurance, payable to Church Administration-Pastoral Ministries department. This fee will be refunded if cancellation is received by April 17, 1981. It should be mailed to Leon Emery, Box 530, Jackson, MS 39205.

## Vickie Harris will present concert at Bethlehem

Vickie Harris will be presented in mini-concert Sunday, March 15, at 6:30 p.m. at Bethlehem Church, Pinola, in Simpson County.

Mrs. Harris is the wife of Allan Harris, who was formerly minister of music at Briarwood Drive Church, Jackson. She was graduated from Calhoun High School, Jackson, and from Hinds Junior College, where she was a member of the concert choir. Also she has studied voice under Charles McCool at Belhaven College, Jackson. Bob Stewart is the Bethlehem pastor.

So many worlds, so much to do, So little done, such things to be — Tenneyson

Thursday, March 12, 1981

BAPTIST RECORD PAGE 7

## Handbell Festival time looms

The State Handbell Festival will be held at the Mississippi College Coliseum March 20-21.

Phyllis Kirk, Birmingham, Ala., area chairman of the American Guild of English Handbell Ringers, will be guest clinician.

Perry Robinson, handbell consultant and coordinator, Church Music department, Mississippi Baptist Convention Board, is directing the event. He said that he expects 25 churches to participate, and over 30 choirs.

He added, "A mass rehearsal and individual performance for the judges are scheduled for Friday night and Saturday morning, and a concert is to be presented on Saturday afternoon at 2."

The state Church Music department, Dan Hall, director, is sponsoring the festival, which will begin Friday, March 20, at 7 p.m. and end Saturday, March 21, at 2:30 p.m.

## Bible drill paks are available

Youth and Children's Bible Drill Paks are available to assist church and associational leaders in conducting church and associational Bible Drills.

These paks include scoring sheets and a sample drill for church leaders; scoring sheets, numbers, registration cards, and a sample associational drill for associational leaders.

The Church Training department

traditionally has provided these materials to associational leaders but not to church leaders.

These materials may be requested from Robin Nichols at the Church Training department, Box 530, Jackson, Miss. 39205. Requests should be specific as to whether the materials are for youth or children and whether for church or associational drill.



BMC Singers are on tour

Blue Mountain College Singers began a tour of mid-America on March 7. Their concert of sacred and secular music will be presented in eight churches in six states. The 26 young women will travel through Tennessee, Kentucky, Indiana, Ohio, and Missouri before returning to Mississippi on March 15. A highlight of the sacred concert will be the presentation of two works commissioned by the Blue Mountain College Singers — "The Woman at the Well" by Bob Burroughs, and "She Shall Rejoice" by Stan Pethal. The Singers are directed by Mrs. Nancy Ellis Robertson. They will be accompanied by Mrs. Dianne Formosa, pianist, and Edward Ludlow, organist.



## Dress A Child At Easter

— 1981 —

### A GOOD GIFT:

Write or telephone us. Request sizes on a child in the age group of your choice. You may sew or shop as you choose and mail or deliver the clothing.

### A BETTER GIFT:

Write or telephone us. Request our staff to take a child shopping for you. A better fit is insured and the child's own tastes are considered. \$70.00 will dress a child of 10 years or less; \$80.00 will dress a child from 10 to 14 years; \$110.00 will dress a high school or college youth, 15 years or older.

### THE BEST GIFT:

Make a cash gift to our "Dress A Child At Easter" Fund. Help us dress EVERY child at the Village in church clothing for spring and summer and help us underwrite our costly clothing and shoe budget for the entire year.

We need your help on the India Nunnery Campus in Jackson, on the Farrow Manor Campus in Tate County, at Dickerson Place in Lincoln County and at our New Albany Group Home.

## The Baptist Children's Village

Box 11308 — Delta Station

Jackson, Mississippi 39213

Telephone — 922-2242



Crestview Church, Petal, on Feb. 1, ordains Jerry Wayne Lowery and Freddie Odom to the gospel ministry. Lowery, at right, is pastor of New Fellowship Church, Hickory, Odom, center, is pastor of Fellowship Church, Ellisville. Raymond Parkin, pastor at Crestview, left, presented Bibles and ordination Certificates from the congregation. Crestview has also recently licensed four other young men: Marvin Evenson, a student at William Carey; Ronnie Lowery, a student at Clarke College; James Taylor to the gospel ministry and Mark Nelson to the music ministry.

## Mrs. Archie Dunaway dies

(Continued from page 1)

Louisville, Ky.,) and the Mary Breckinridge Hospital of the Frontier Nursing Service in Hyden, Ky., where she received registered nurse standing.

She is survived by two daughters, Mrs. Mary Margaret Dooley and Martha Dunaway, both of Nashville; two sons, John of Nashville and Mark of Phoenix, Ariz.; and three grandchildren.



## Uniform Lesson

### Worship and preaching

By Gordon H. Sansing  
Pastor, First, Pontotoc  
1 Corinthians 14:1-40

An orderly worship service presents a clear expression of the gospel — the good news of Jesus Christ. Through this medium God's truth should be set forth so plainly that the people can understand it and know how to apply it.

Worship was and is a vital part of the church's ministry. In fact, it is one of the main issues of the church. Because of the importance of worship and the problem in the Corinthian church, Paul in this study addresses the value of two speaking gifts: prophecy and speaking in tongues.

#### 1. Prophecy and tongues contrasted (14:1-12)

Paul writes in the context of love expressed in chapter 13. His readers are instructed to pursue and chase after caring love to make it the aim of their lives. They are to desire or have a burning zeal for spiritual gifts, remembering that the Holy Spirit gives gifts to be used in love, not as a source of spiritual pride.

But speaking in a tongue had become a problem in the Corinthian church. There were some who saw it as the greatest gift, even as some magnify it today. Therefore, Paul, who had this gift, contrasts speaking in a tongue and prophecy and concludes that prophecy (preaching) is the greater gift.

Consider Paul's words:

(1) Speaking in a tongue in addressed to God, not to men, verse 2. Those who hear the language of tongues cannot understand and it is a mystery to them.

(2) One who prophesies (preaches the gospel with power) speaks to men. This has a threefold purpose. (a) Prophecy edifies and builds up the individual and the body of Christ. It must aim to increase one's knowledge of the truth and increase his ability to live the Christian life. (b) Prophecy exhorts or encourages. It is the word which lifts, inspires and gives hope to those struggling to live out the faith. (c) Prophecy consoles and brings comfort. Herein is presented a sense of spiritual order to a chaotic life.

(3) One who speaks in a tongue builds up himself, but the one who prophesies builds up the church.

Thus, Paul desired that all should speak in tongues, but preferred that they prophesy, since prophecy was superior to tongues, unless they were

interpreted, for the building up of the church. If tongues did not impart knowledge they were of no use to the church.

To illustrate, Paul refers to an orchestra. Imagine an orchestra where the members each play what he or she likes without following the conductor or even the music. The result would be unmusical confusion bearing no resemblance to a symphony.

The bugle call is another illustration. It was used to give specific signals to an army. If a listening soldier could not tell whether the signal meant retreat or advance the result would be confusion. Similarly, if tongues are not interpreted, there is confusion and no direction or knowledge is imparted to the church.

"So also you" draws a conclusion to the contrast of prophecy and tongues. Paul seeks to direct their zeal in an area which would build up the church. This is not intended to belittle tongues as a spiritual gift, but it is an exhortation to seek the gifts which best edify the church.

#### 2. Superiority of prophecy over tongues (14:13-25)

Instead of putting down the gift of tongues, Paul thanked God for giving him the gift. Yet, even as he gave thanks, Paul realized the limited value of tongues, especially in public worship. It is well to notice the Christ-like spirit of Paul at this point. It is often easy to put down that which we do not understand or possess. Paul looked at tongues through spiritually objective eyes to see the proper intent and use of the gift.

Paul realized that prophecy had greater value in the church because it could be understood. One word understood by people is worth more than 2,000 words spoken in a tongue not understood. There is the need to recognize the validity of the gift of tongues. There is also the need not to exaggerate the value of the gift.

From all indications the worship services at Corinth had become disorderly. Emotionalism was permitted to run rampant and confusion characterized the worship because all were exercising their gifts at the same time.

Paul appeals for order and dignity in worship that "all things be done for edification." The purpose of worship is always to honor God by building up the church. It is never to be a place where

each seeks to "show off" a gift.

The following instructions are given for the purpose of making the worship more meaningful in the Corinthian church. First, each is to use the gift of the Spirit to build up the whole church. Second, prophesying and speaking in tongues should be regulated. Not more than two or three should speak at a service and one should never speak in tongues without an interpreter. Third, women are restricted in participation. This probably refers to the fact that the women were speaking in tongues, along with others, adding to the confusion. They were to avoid this.

The appeal of this section is for order in the service which would allow meaningful worship. The overriding consideration is the building up of the church. That which truly builds up the strength, fellowship, and witness of the church is Paul's goal.

#### 4. Paul's appeal to be heard (14:36-40)

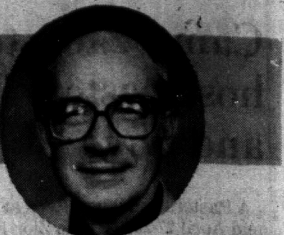
Paul makes an appeal to be heard on the basis of "the Lord's commandment," verse 37. He wanted the church to "covet," "desire earnestly," have an ardent zeal for inspired preaching because it was spiritually constructive. He did not forbid tongues, but expressed that each person's desire should be to prophesy. To desire to preach Jesus is a worthy goal for all.

The direction for worship is that it "be done properly and in an orderly manner." The aim of public worship is to glorify Christ, build up and encourage the church, and evangelize the lost. When the worship is conducted properly these goals can be accomplished.

Spiritual gifts should be used properly and unselfishly for the good of others and not selfish display. Spiritual gifts should be used to exalt Christ as Lord and Savior. Unity in the church and the building up of the church are the results of the proper use of spiritual gifts and orderly worship.

May we so "let our light shine before men, that they may use our good works, and glorify our Father who is in heaven."

Nashville — "Read for Your Life" is the theme for church media library conferences June 27-July 3 at Ridgecrest (N.C.) Baptist Conference Center and July 25-31 at Glorieta (N.M.) Baptist Conference Center.



## Forest Hill banquet honors senior adults

The senior adults of Forest Hill Church, Jackson, were honored Feb. 14 at a Valentine banquet, held in the activities building of the church.

Baptist Young Women planned the event. They were supported by all the women of the church, who helped furnish and prepare food. GAs and their leaders decorated.

Entertainment was provided by Sue Graves, Larry McEwen, and Alice May.

Don Womble was welcomed March 1 as the new pastor of Unity Church, Atlanta Association. The Wombles moved from Escatawpa, where he served as minister of music and youth at the Temple Church.

Glen A. Newton has been called as pastor of Ebenezer Church, Hernando. He is a student at Mid-America Seminary in Memphis.

Kenny Adair, the new pastor at Algoma, Pontotoc County, has moved on the field.

David Westmoreland, new pastor at Chesterville Calvary (Pontotoc) and his wife and daughter moved into the parsonage the first of February. On Feb. 11 a son, David Joshua, was added to the family.

Eddie Cox has resigned as associate pastor at Calvary Church (Clay). He will be in private business in West Point.

Tony Gordy has resigned as minister of music at Siloam (Clay) and has moved to Kosciusko.

Carey Myers, the new pastor at Bellevue (Pontotoc) and his family were welcomed with a dinner and pounding Sunday night, Feb. 15.

Bill Henderson has accepted the pastorate of Cairo (Pontotoc).

And what greater calamity can fall upon a nation than the loss of worship. — Emerson

### Devotional

## Who is looking out for you?

By J. C. Mitchell, director of missions,  
Clay, Lowndes, Oktibbeha Associations  
Psalm 138:8

"The Lord will perfect that which concerneth me." With these words the psalmist expressed an attitude that should prevail in the life of every Christian. This spirit of confidence and courage as one views life with all of its possibilities is not blind to reality. It does not deny the fact that testings and troubles may come. Neither does this attitude of assurance presume that God will turn every conflict of life into a happy ending. The confidence is that God will take even the testings, troubles and unhappy endings, and through them add something positive to the life of His child.

On the other hand a Christian has a right to expect many great and wonderful blessings from the hand of God. Read again the matchless words of Romans 8:28-39 and note such statements as these: "And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose." "If God is for us, who is against us?" "He who did not spare His own Son, but delivered Him up for us all, how will He not also with Him freely give us all things?" "But in all these things we overwhelmingly conquer through Him who loved us" (Romans 8:28, 31b, 32, 37, NASB).

We are encouraged to trust God for the outcome of our circumstances from at least three sources.

#### I. The direct teaching of Scripture.

The teachings of Jesus himself abound with assurances that God knows our concerns, cares about our concerns and constantly works to "perfect that which concerneth us." A few sentences from Matthew 6:25-34 should strengthen every believer's optimism. In verse 25 Jesus said, "Be not anxious for your life." In verse 28 he asked, "And why are you anxious about clothing?" In verse 31 He continued, "Do not be anxious then saying, 'What shall we eat?' or, 'What shall we drink?' or, 'With what shall we clothe ourselves?' " Then Jesus said (I think with a smile), "Your Heavenly Father knows that you need all these things" (NASB).

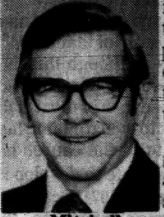
In John 14:27 the Lord declared, "Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, nor let it be fearful" (NASB).

#### II. Examples recorded in the Bible.

One of the outstanding stories of God's working for good through the unlikely circumstances in a person's life is found in the book of Genesis. Joseph was despised by his brothers and was sold into slavery by them. In Egypt he was unjustly accused and put in prison. For a good while his life was full of misery. But God was perfecting that which concerned Joseph. Therefore he could later say to his brothers from his high position as prime minister of Egypt, "And as for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive" (Genesis 50:20, NASB).

#### III. The experiences of our own lives.

Has God ever let you down or disappointed you? Of course not! Most of us preachers have been with a lot of people in times of their distress. Countless times we have heard them say in their darkest moments, "God is so good." The explanation for this is that they have an inner witness that God is "perfecting that which concerneth them."



## Bible Book Series

### Questions of priority

By Tom F. Rayburn, Pastor  
First, Booneville  
Matthew 22:15-32

The lesson this week deals with citizenship and the resurrection. Therefore one should be able to decide how to become a better citizen of his nation, and should have a stronger faith in life after death.

#### I. The Pharisees and Herodians try to trap and entangle Jesus (vs 15-22)

V-15 Then went the Pharisees — In a former lesson we have seen that the Pharisees were the most numerous and wealthy sect of the Jews, and that they separated themselves from their people in order to keep the laws of Moses and the regulations of the Scribes. They were conservative in their religious opinions. Also they sought state office, and they were very dignified people. They were very religious for religion's sake, and prayed in the street corners and looked for approval from the common people by their giving of alms. They often came into sharp conflict with Jesus over scriptural interpretation. How they might entangle Him — To entangle is like taking birds in a net. It means also to entice, mislead for the purpose of an answer that will confuse. In His talk — In his conversation.

V-16 The Herodians — We do not know for certain who these were. Probably they took their name from Herod the Great, and were first a political party, who held some of the ideas of Herod. They asked him an unpopular question, especially with the Pharisees, for they held that it was unlawful to pay taxes to a foreign government such as Rome. So they wanted to involve Him in a difficulty. If Jesus said it was not lawful to pay taxes to Rome, the Herodians would accuse Jesus as an enemy of Caesar. If He said it was lawful, the Pharisees would accuse Him as being an enemy of the people. We know that thou art true — This was a hypocritical statement, for they did not believe in Jesus. Neither carest thou for any man — Jesus taught without regard to any person's favor. For thou regardedst not the person of man — They recognized that Jesus was not partial.

V-17 Is it lawful to give tribute unto Caesar? — Tribute was the tax paid to the Roman government. Caesar was the title of the Roman Emperors. The man who ruled Rome at this time was Caesar Tiberias, who was guilty of the

most gross sin and vice.

V-18 Jesus perceived their wickedness — He had the power to search their hearts. He knew their evil motives. This surely proves the omniscience of Christ, which means that he has all knowledge. It also proves his deity. Only God can look into our hearts and know what we are thinking. Tempt ye me — Why are you trying to lead me into a difficult question? Hypocrites — They are professing to be sincere seekers, but they were not.

V-19 Tribute money — Tribute was paid by a Roman coin. The temple tax was paid with a Jewish coin. The Roman coin or penny was worth about 14-17 cents.

V-20 This image — The picture of the emperor was struck on the coin. Superscription — The name and titles of the emperor.

V-21 Render therefore to Caesar — Since Caesar's image and name was on the coin it was proper to give it back to him. Jesus also tells them it is proper to give to God what He has claimed and what was His. It meant that they could pay the tax to Caesar, pay the temple tax, and give to God their lives, hearts, and influence.

V-22 They marvelled — Jesus had defeated them again. It seems that he decided in favor of paying the government tax, but his answer confounded both parties, and they left him in their embarrassment and shame.

#### II. Conversation of Jesus with the Sadducees about the resurrection (vs. 23-32)

V-23 The same day came the Sadducees — These are the liberals in religion. Basically whatever the Pharisees believed, the Sadducees didn't. No Resurrection — This is the raising up of the body out of the grave and giving it life. The Sadducees denied the resurrection, heaven, the future state, the existence of the soul after death, and the existence of angels and spirits. All of this the Pharisees believed. The story is told about a skeptic who proved to himself that if all the people who ever lived should be raised from the dead at one time there would not be enough phosphorus on the surface of the earth to provide the calcium phosphate needed for their bones. A Christian met this argument by pointing out that Christians would arise first and so they would get the phosphorus, leaving the infidels without any bones. "After

all," he said, "they are a rather spineless lot anyway." Of course, neither the infidel's argument nor the Christians response touched the real issue, for they, like the Sadducees, looked upon the resurrection in strictly physical terms. The resurrection is a bodily resurrection, but Paul makes it clear in I Corinthians 15:35-50 that the resurrection is a spiritual body, not a physical one. It is hard for us however, to understand all this, for our thoughts and our concepts are limited by our experience.

V-24 Saying, "Master," — Moses gave this law in order to keep families and tribes of Israel distinct, and to perpetuate them.

Vs. 25-28 There were with us seven brethren — Possibly they stated the case as difficult terms as they could. They supposed that in the next world husbands and wives would be reunited, and they did not understand how one woman could be the wife of seven husbands.

V-29 Ye do err — They had taken a wrong view of the doctrine of the resurrection. Nor The Powers Of God — They did not believe that God could gather the dust of the dead and remould it into a body. On this ground they said the doctrine could not be true.

V-30 Neither marry — This was Jesus' answer to the Sadducees. But are ye the angels of God — Luke says that they shall be equal with the angels. They shall be elevated above the circumstances of mortality, and live a life that is similar to the angels. He also adds, "Neither do they die any more; they are the children of God, being the children of the resurrection."

Vs. 31-32 — The passage which he quotes is Exodus 3:1, 15. This was at the burning bush. When Moses spoke this Abraham had been dead for 329 years; Isaac 224 years; Jacob 198 years, and yet God spoke then as being still their God. Therefore, they must be somewhere still living, for God is not the God of the dead; that is, God does not rule over those who are annihilated, but he is only the God of those who have an existence. God is the God of the living. It proves that Abraham, Isaac and Jacob had an existence then, and that their souls are alive now.

## Life and Work Lesson

### Jesus' openness to all

By James L. Heflin  
FBC, Greenville  
Luke 18:35-42; 19:2-7, 10

This week we begin a five lesson unit on "Love Beyond Measure." No person ever demonstrated greater love than Jesus did when he gave his life on the cross. We humans cannot fully understand the true extent of God's love for us expressed through the sacrifice of Jesus. However, we can experience that love through salvation.

"The end is near." Those words must have rung in the ears of Jesus when he told his disciples that he was about to die.

And all things that are written by the prophets concerning the Son of man shall be accomplished" (Luke 18:31). With that announcement Jesus also gave the details of his arrest, crucifixion and resurrection (18:32-33). From there on everything was under the shadow of the cross. The disciples did not yet understand all that he said (18:34).

#### I. The poor blind outcast, 18:35-42

As Jesus and his disciples crossed over the Jordan river and came near Jericho, they passed by a man who sat alone beside the roadway, begging for handouts (v. 35). Since he could not see, he asked what all the noise of the crowd meant (v. 36). Someone took enough time to tell him that Jesus of Nazareth was passing through their city (v. 37).

Evidently, the blind man had heard of Jesus. By that time the word had spread that a man was heading toward Jerusalem who claimed to be the Messiah. The crowds continued to grow as the Lord got closer to Jerusalem. They were going there for the Passover. In addition, some followed Jesus out of curiosity. Others desired to hear what he had to say.

The blind man cried out to Jesus, addressing him as the Son of David. He revealed by that description that he regarded Jesus as the Messiah. This marks the beginning of Jesus' open acknowledgement of his Messiahship. He heeded the man's urgent pleas.

Why would Jesus pay any attention to a blind beggar? The crowd could see no good reason. That prompted them to rebuke the blind man. They told him please to remain quiet (v. 39). The more they urged him to hush, the louder he cried:

Do you remember the first time you ever saw a blind beggar? There he sat, near the busy street corner, with his

tin cup in one hand and his cane in the other. That was one of the most pathetic sights you had ever seen. The easiest thing to do was to look the other way and walk a little faster. Soon he was out of sight and out of mind. Yet in your heart there welled up a spirit of compassion. You wished there was something you could do.

Jesus heard the pleas of that blind beggar. Instead of hurrying on his way, he stopped. He instructed some of his followers to bring the man to him (v. 40). The Lord of Glory, on his way to die, took time to minister to a poor man without eyesight.

Then Jesus asked the man a startling question? "What do you will that I do unto you?" (v. 41a)? Jesus knew the man wanted to see. That much appeared certain. The beggar had asked for mercy, though. Perhaps Christ noticed something different in the request.

Quickly the blind man responded: "Lord (I will) that I receive my sight" (v. 41b). Indeed he wanted to see.

The response of Jesus was twofold: "Receive thy sight; thy faith hath saved thee" (v. 42). Jesus gave him eyesight, but also had mercy on his soul. Earlier (Luke 18:13-14) Luke had declared that a request for mercy justifies the sinner.

#### II. The rich social outcast, 19:2-7, 10

From days of childhood come the words to a little song, "Zacchaeus was a wee little man; a wee little man was he. He climbed up in a sycamore tree; for the Lord he wanted to see." These verses tell the remarkable story of that Sunday School song.

As Jesus passed through Jericho he drew the attention of another publican. He, like the beggar, knew something about Jesus. He truly wanted to see that man from Nazareth. Because he was a short man, he could not see over the heads of others who crowded about Jesus. He ran ahead of the crowd and climbed a tree in order to have a vantage point from which he could see Christ (19:2-4).

Excitement filled the air, no doubt, as Jesus and the multitudes who followed him approached that tree. Perhaps there was a hope in Zacchaeus' heart that Jesus would notice him.

When Jesus came "to the place," he looked up, saw Zacchaeus and said: "Zacchaeus, make haste, and come down; for today I must abide at thy

house" (v. 5). Again the Son of David (so described by the blind beggar) revealed his openness to men who seek him.

I often wonder how Zacchaeus felt at that moment. In one of the motion pictures depicting the life of Jesus, the script writer injected his own imagination into the scene with Zacchaeus. When Jesus told Zacchaeus he would go to his house, an obviously surprised but elated little man replied with delight: "My house?"

He must have been pleased, for he came down with haste and received Jesus joyfully (v. 6). Zacchaeus must have envisioned that sequence of events prior to Jesus' arrival. He was full of joy as he jumped down out of that tree to receive Jesus. It seems as though he had hoped for just what happened.

A shocked crowd of people began to express amazement at the openness of Jesus. Muttering to one another in their astonishment, they wondered aloud what Jesus meant by associating with a known sinner (v. 7).

Throughout his ministry our Lord took time to notice the blind, the deaf, the outcast and other so called derelicts. He had come to minister to those in need. For those who asked for mercy, he had a special kind of response.

Jesus made several statements about the nature of his ministry. Luke records one of the greatest of those declarations in 19:10: "For the Son of man is come to seek and to save that which was lost." His mission was to find and to rescue those who were lost in sin. He was open to every opportunity to fulfill that mission.

Those who followed Jesus that day in Jericho were surprised by his reaction to the poor and the sinful. Though they had heard him speak and watched him minister they still failed to understand his mission. He did not come for a few people; he came to reach all who needed him. Luke's gospel emphasizes that great truth — the gospel is for all people.

Never be surprised to learn that Jesus paid attention to the neglected in the city streets and beside the highway. He openly declared that that was why he came. He invites all men to call upon his name, asking for mercy. All who ask receive.

